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Zions Herald

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Dr. Elliott P. Joslin in an unusual demonstration

(See Page 20)

August 6, 1952

FROM COVER TO COVER

The world's BOUNDARIES AND BARRIERS are discussed by Richard K. Morton, pastor of the Smithfield Avenue Congregational Church, Pawtucket, R. I. ..... Page 3

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READERS WRITE

Not Expediency But Devotion

If W. W. Reid's article on "Mr. Chester A. Smith" (ZIONS HERALD, July 25, 1952, "On a Wide Circuit") represents any large measure of Methodist thinking, it should not pass without comment.

First of all, Mr. Reid in discussing the subjects Mr. Smith presented to the recent General Conference — the abolition of the liquor traffic and of segregation, social justice, the rights of laboring men and of minorities, equity in church salaries, equal voice of laymen with ministers in all church decisions — calls them "hobbies" presented on the wrong occasion.

Why, these are not hobbies, they are great moral and ethical causes. Was Frances Willard only riding a hobby when she spent her life trying to abolish the liquor traffic? Was Samuel Gompers only riding a hobby when he spent a lifetime battling for the rights of labor? Is Eleanor Roosevelt only riding a hobby when she is waging her heroic struggle against segregation and for the rights of minority groups? Was Nicholas Snethen, Francis Asbury's "silver trumpet," only riding a hobby when he wore himself out trying to secure for the Methodist laity equal voice and vote in Methodism with the clergy? Not at all. These are not hobbies, they are great moral, humanitarian and democratic causes, as is likewise the attempt to secure equity in church salaries. And where is a more appropriate place to present them than before the law-making body of The Methodist Church?

In the second place, Mr. Reid places the blame for the General Conference's failure to approve these great causes, not upon the General Conference, but upon Mr. Smith. He says Mr. Smith's batting average is poor because he presents his causes with too much earnestness, or because a sufficient length of time is not allowed to elapse between their presentation, or because they were presentd when the delegates were tired. So he advises Mr. Smith to remain quiet when such great matters are up for discussion, and not put the delegates on the spot by forcing them to take a stand on whether Official Board members shall be total abstainers, or whether abandoned Methodist churches shall be restricted against being used for the manufacture and sale of intoxicating liquor, or whether Methodism shall continue to be a segregated Church, or whether a preacher who is up for location against his will shall be given a chance to speak in his own behalf, or whether delegates coming to the Conference from abroad shall have the privileges of traveling as well as those who reside in the United States.

Did Jesus remain silent on moral issues? Did He tone down his words when He addressed the religious leaders of his day? Not at all. He was not afraid to have people know he stood on racial inequality, as the Negro leader Mr. Reid quotes apparently is. He did not tone down his parable of the Good Samaritan by omitting reference to the priest and Levite, although He well knew it would irritate them considerably. He did not refrain from irritating the religious leaders by his oft-repeated attacks upon them, just as the landless followers of Henry George, to whom Mr. Reid refers, irritated his friends by his frequent reference to that great single taxer.

To remain silent when great issues are before a gathering, for fear of not being supported by its votes, is to pursue a policy of expediency rather than of devotion to principle, a policy often pursued by politicians but entirely unworthy of churchmen.

Mr. Smith is not concerned with the batting average he is able to muster for his proposals, he is only concerned with presenting them as effectively as possible.

Methodism has made many mistakes. Wesley was wrong when he opposed the American Revolution and denied that the people are the source of power. American Methodism was wrong when it opposed those who sought to give the laity an equal voice and vote in the administration of its affairs, resulting in the organization of the Methodist Protestant Church. It was wrong when it could not remain united in its opposition to slavery. And the framers of the Plan of Union for the reunited Church were wrong when they accepted segregation as the price of reunion and sectionalized the Church by dividing it into Jurisdictions in order to bring that about. The General Conference of 1952 was wrong when would not submit to the church the posal to abolish the Central Jurisdiction, as the Uniting Conference was wrong w it would not adopt Mr. Smith's resolut to ask the Congress of the United States stop the shipment and sale of war supp to Japan, and just as the General Con ence of 1940 was wrong when, without authority from the church, it arbitrarily s stituted other affirmations of faith for Apostles' Creed.

Let us confess our mistakes, but let not add to them by discouraging those w feel strongly on great moral and theologi questions from presenting them to the leg lative body of the church with all the ea estness of which they are capable, and the faith that although they may lose befo the General Conference, they will win last before the rank and file of the chur itself.

CHESTER A. SMITH,
Peekskill, N.

Prefers Zion

This note will let you know that I pref the good old title, "ZIONS HERALD," to t inferior one of "Yankee Methodist."

I hope there will be no change of ti in your esteemed paper.

ANNETTE PRESCOTT,
Concord, N.

Would Be Sorry

Have been an interested reader of Zio HERALD for over 50 years and would be so to see the name changed to "The Yank Methodist."

BERTHA M. SMITH
Haverhill, Ma

Is Your Boy At Biloxi?

Above 30,000 young men in the Arm Forces from all over the nation are at Ke ler Airforce Base here in Biloxi, Mississip The First Methodist Church is interested them, and will see to it that the Method get attention if we know them.

Parents, preachers, secretaries of stud work in the Woman's Society and others requested to write and give the addresses Methodist boys.

Many of them are young men who married. Our church affords a means acquaintance and some way to keep loneliness, as well as an opportunity to m new friends. The youth organizations afford a means of keeping alive the lead ship and church contacts of those who fo erly were active in the home church.

Please let us hear from you. Address y letter to:

DR. W. A. TYSON, *Pasto*
The First Methodist Chu
Box 28, Biloxi, M

Boundaries And Barriers

RICHARD K. MORTON

THE EARLY DAYS natural barriers against the ter-communication and fraternizing of peoples and ns and even regions were many. Even rivers were enough to provide great barriers, and they often ated people so that their customs and traditions de- ed in quite different ways. It is amazing to note the of small distances and barriers such as rivers, moun-, oceans, forests, and the like.

en today, these are powerful to some extent, but the d has been changed forever, of course, by the intro- ion of automobiles, airplanes, rapid transit by rail, and television, and by much else. It is now possible avel anywhere in the world in a matter of three or days at the most, and communication of messages matter of seconds at the most.

any barriers are down—and we are all glad of it. world's problems have to do very largely with the iers which exist between peoples and nations and ler groups. We realize that the natural barriers are powerful, but that there are still many barriers of r kinds. There are barriers of race and creed and , and there are barriers of tradition and wealth and cation and degrees of success. And the list could be thened a great deal.

emocracy is the process of breaking down high bar- s and the cultivation of respect for low barriers. This need some interpretation, but I think that in broad ns it is true.

HERE ARE THE LOW and constructive barriers that separate one individual's property from an- r's, and one's creed from another's. There are per- al loyalties and affiliations, to God and country. There barriers that separate one home or party from another. se are not necessarily evil at all—as a matter of fact, are essential. It is rather the high barriers of race class and nationality that can be abused and can lead such disasters and to wars.

ew of us would wish for a colorless uniformity and egimentation of thought and action. We know that re are boundaries and barriers that serve a very con- ctive purpose and that are very worthy of respect. We t rather a respect for one's individual rights and priv- es and an impulse to work with others for the com- n good.

A distinctive feature of our way of life lies in the fact t we are constantly correlating the work of many races l nationalities for the benefit of the commonweal. We ognize the distinctive character of many nationalities l classes of society, and we try to promote those im- ses among people which will stir them to make their n special contribution to American democracy. We nt them to build sound low barriers, but to break down high barriers.

When it comes to matters of the intellect and human vice, we all recognize that the barriers are down. There are good people in every race and creed and station in society. There are good professional people and tradesmen and technicians and those who excel are to be found in all groups. There are no barriers here.

Anyone who is not insensitive to conditions knows that there are many harmful barriers among us, which are the object of much effort on the part of many people.

THERE ARE BARRIERS of prejudice and envy, especially among the classes—between the learned and the unlearned and between the wealthy and the poor, for instance. There are barriers which have been built up through the years by suspicion and by a campaign of hatefulness and misrepresentation. But a democracy cannot function well with these high barriers of race and class. They must come down. Anyone who does any flying knows how he gets a new view of the earth as it stretches out before him. There are no barriers here — one cannot tell where one town or nation begins and the other ends. One cannot pick out the various types of people. This lofty point of view is a very valuable one.

When it comes to working in specialized fields in particular, there is a leveling of all these high barriers. People of all sorts work together. Rural life conferences bring together farmers of all kinds because of their mutual love for the soil and their understanding of its vital importance to man's life. State industrial safety plans bring together men of all sorts. bound together by their common concern for reducing loss of life and property in the course of operating their factories. And so it goes in dozens of other activities we are familiar with.

WE ARE REALIZING today that these high barriers are dangerous, they are out of date, and they keep us all from attaining that state of civilization and of life and of progress which would otherwise be possible.

In a recent motion picture there are scenes which emphasize these truths very strongly. They portray a region in which there is a small village nestled at the foot of a great mountain. Up on the slopes of that mountain are thousands and thousands of tons of snow and ice and rocks. This great mass so hangs there over the village that it could be dislodged by any considerable vibration, caused by any violent noise or activity, such as shooting or shouting. Therefore the people do not engage in any vibration-producing work, and they hunt only with birds, never using firearms, and they avoid even loud shouting, which itself might start an avalanche.

Now I think many of us are learning that we all live in a little village at the foot of a great mountain. There are always great weights of hate and misfortune and misery and strife ready to fall upon any people that cannot work together and that will not promote the sound principles of living. Anything of this character can start an avalanche that engulfs all. Prejudice and dislike and arrogance and selfishness and contention among the races and

creeds and classes — these are sure to start dangerous avalanches that bring masses down upon everyone.

The secret of much happiness and vigor in modern life lies in the proper handling of barriers. It has to do with the way people of different ideas and customs and backgrounds work out ways of harmony and mutual respect in sustaining the welfare of a common community. This is the task set before democracy and before our people — to rejoice in the opportunity to be different in some ways but to be big and friendly enough to co-operate fully in other ways.

A citizen in a democracy is one who takes pride in the fence that marks the boundaries of the little plot of ground which is his own. But he never makes that fence into a fortress and he never makes it so hard and so high that he shuts out his fellow man. It marks his property but it does not remove him from the enjoyment of society. He wants to talk with his neighbor over that back fence, and he wants on many occasions to go over for a visit to admire what the other fellow is doing in his yard.

I have had frequent occasion, in my work, to see what can be done by the spreading of a spirit of co-operation among the various races and creeds. There need be no thought that anyone would compromise or abandon his own position, but he can exercise interest and respect for the good in the other man's position, and he can defend his rights under our government. I know that if more people were to practice a spirit of understanding and good will, many of our problems would promptly disappear. There are a few crackpots and narrow-minded men in every group — but the vast majority in each group want to be friendly and to be just and helpful, and they want to let each one make the best contribution he possibly can to our nation.

Indeed much of our activity in our democracy has to do with the disposition and lowering of barriers, for it is the genius of our way of life that we find how best to use the various elements that make up our commonweal.

Boundaries are necessary and useful, but they do not need to separate people into absolutely different elements which have nothing to do with one another.

These boundaries which men set are often changing and arbitrary, and they sometimes do not represent actual lines of division between peoples. We have progressed far as a nation because we have kept battling against letting these barriers grow so high that they shut people off from one another.

One of the best ways to break down barriers and to keep barriers from being set up is to have civically active groups working on projects for the good of all. If people are helping one another, they are not going to set up high fences to keep the other fellow out or away.

"Grievous, indeed have been the blows at the very roots of the concept that government is of the people, by the people and for the people."

* * * *

"Revitalizing the Nation,"
Douglas MacArthur,
Garden City Books, Garden City, N.Y.

It so happens that very recently sessions have been in Quebec — and they made up a congress on the Fre language, literature and contribution to the life of C ada and of an even larger area. This is one insta where tribute is being paid to what one nationality done for the enrichment of a people and a contin No one could doubt that Franco-Americans have mad great contribution to the life of one area. And if are wise and if we are true citizens, we who are not this particular background will gladly salute them express gratitude for the fine type of people and of w that they have produced. If this sort of understand and respect can grow, it will help to break down ma barriers and make a better nation for us all.

These barriers have done a lot of harm, in many wa and we have been too slow to do something to remo them. Increase of a general will to co-operation and spirit of good feeling among our groups will help a in the same way.

Many of these barriers have simply been set up to s the purpose of some special gro or interest, and they represent basic divisions between nationaliti creeds or other groups.

One of the abiding challenges the people of our democracy lies what we do with our boundar and our barriers and how we able to sustain basic unities amid wide variety of differences. T synthesis can mean great streng if used rightly. This is a respon bility of every citizen. It is som thing which affects the amount support given to Community Ch civic reform, or anything else of c cern to all the people.

We need to do some examini today, to see just what bounda and barriers there are, who set th up, what purpose they serve, and how they may best reckoned with. In this way we may discover how to proceed toward general civic improvement.

TOWARD BROTHERHOOD

Louise Darcy

Still the world walks in shadow
And talks of night.
Will only a few now follow
The way of light?

See, through the maze of evil
The path of good.
Hasten, now quickly hasten
Toward brotherhood.

Let everyone now challenge
All hate and fear,
Strive for the understanding
That brings peace near.

What Do The People Want?

CHARLES M. McCONNELL

RCH SCHOOL LESSON FOR AUGUST 24.

Samuel 18:1-5, 14-16, 22:1-2. Second Samuel 5:1-5.

d and Jonathan

e friendship of David and Jonathan is something n stands out in the history of Israel as a rare ex- e of good human relationships. In fact it has great to us in our efforts to build up human fellowship find a lasting basis of understanding. David was ng man of great promise, and after slaying Goliath as exceedingly popular among the king's household the people. Saul took him to his house and made the favorite of his court. In the course of his new far from the quiet sheep pasture of his youthful erd days, David met Jonathan. It was a meeting eat significance, for an attachment grew up between two young men which was destined to have much ng on the lives of each and on the life of Israel.

e nature of this friendship was best described by words: "The soul of Jonathan was knit with the of David, and Jonathan loved him as his own soul." how his friendship for David, "Jonathan stripped him- f the robe that was upon him, and gave it to David, his garments, even to his sword, and to his bow, and is girdle." These two young men, whose souls had knitted together by friendship, made a covenant.

ke all human relations this friendship, well knitted sealed by a covenant, bore fruit in the lives of each in the nation. We have no space here to give the rest e story of the friendship, but it can be read in the s of Samuel.

hat this means to us is very clear. Friendship is one fe's most potent forces. It is impossible to understand in its various phases and fruitage unless you give dship its rightful place. The greatest events of history been largely shaped by friendship of leaders and in rse by deep enmity between people, especially when happen to be leaders. So when we ask what do the ple want in the way of leadership, we are very apt to the question answered by the simple little device of ng up an aspiring leader's friends and enemies. The ber and power of a person's friends largely answers question of who leads. This is one of the most ob- s facts of life.

id and Saul

Ve are considering an answer to the question," "What the people want?" The strangely interwoven careers hree men, David, Jonathan and Saul, furnish us with e raw human materials from which to work out an wer.

aul was quickly afflicted with one of our most com- and frightful human ailments, that of jealousy. What green-eyed monster has done to thwart the desires of people in searching for leaders is something terrible. at men have been destroyed and smaller men ground up into dust by the sullen jealousy of their associates.

Saul took David into his household and made him a prime favorite with very little thought of his becoming a rival for the affection of the people. The inevitable result followed, and David became acceptable to the soldiers and personal friends of Saul. Then something else followed which smarter men than Saul have experienced. When Saul and David returned from their triumph over Goliath, they were met by the women who came out of all the cities of Israel, singing and dancing. All went well until some poll-taker began to count the plaudits and the applause. The undoing of David was foretold in these simple figures, probably innocently published by an innocent reporter who saw a new national figure in the making: "And the women answered each other as they played, and said, Saul has slain his thousands, and David his ten thousands."

What the People Want and Get

We inserted into the lesson text chosen for our consideration the item of the singing reception the people gave David, and the recital of the numbers slain in battle by Saul and David, to throw a bit of light on how they got what they desired as leader. They got David instead of Saul and profited greatly by their choice. Saul followed the routine and sickening pattern of jealous leaders and tried to remove David. There is one fine phrase which we should not miss. It was reported that "Saul *eyed* David from that day and forward." We can easily get the color of the eye Saul gave David, and it was most likely *green*. Saul became afraid of David and "removed him from him."

The people did not give up in their desire to make David their leader, and "All Israel and Judah loved David, because he went out and came in before them." When he fled from Saul for his life and hid in the cave Adullam, a crowd of the dispossessed along with his near relatives came down to the cave to David and asked him to become their leader. Later the representatives of the people of Judah and of Israel came to David and accepted him as their king.

This lesson comes at a time when we are hard pressed to find the kind of national leaders we desire. We the people have been provided with a means of attending the two national political party conventions by the television and radio. Millions of people attended thus these conventions in Chicago and saw more than the ringside delegates knew was happening. The people heard addresses and witnessed scenes hitherto reserved for only a minority of the delegates in attendance. As a result of these new mechanisms, "We the People" can attend meetings and witness important scenes from afar and at least see the leaders for whom we are asked to vote later.

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Scriptural Quotations By Politicians

We applaud a statement made last week by the Rev. Melvin M. Forney, general secretary of the Lord's Day League of Pennsylvania. He said that many of the speakers at the recent national political conventions used the Bible to advance their political views and that they "surely showed their unfamiliarity with it." The many references to God, said Mr. Forney, "did not indicate in any way that our nation is a Godly nation. The developments of the past three weeks should convince every sincere American that our nation is facing the judgment of God."

We were annoyed by the oratory and the antics of speakers at both political conventions. We were amazed at the out-of-context use of scripture evident in speeches like that delivered by Senator Dirksen of Illinois at the Republican meeting. We were shocked that Governor Stevenson in his repeated expressions of hesitancy concerning the nomination used "Let this cup pass from me. . . . Nevertheless not my will, but Thine." To Christians, these are sacred words and the interpretation of the news writers was that Stevenson used them to say, I don't want the nomination, but if it is the will of the Democratic Party, I will accept it. Stevenson's nomination was not a draft at all, yet he repeated these words later on.

When Senator Dirksen was wading deep through his oratorical battlements, quoting scripture right and left, for some reason or other, we were reminded of the "inspired" preacher who said that he never worked on his sermons, but opened the Bible preached on whatever verse of scripture first can his eye. It is reported that he discontinued that p tice when on a Sunday morning his chance me brought his finger to rest on the verse, "Thou an ass!"

It Must Not Be That Costly

According to *The New York Times,* the steel st cost us 4 billion dollars. Now that a new wage st ization board has been created and is faced wit possible strike in the coal field, we have a righ wonder whether or not the present method of called "impartial government arbitration" is an quate safeguard against more 4 billion dollar stri In the case of the steel strike neither side is hap and the wage stabilizers, who delivered to the s unions their biggest wage increase in history, are sentful that their services are to be taken over b new board.

Underlying all that has gone before us is too m of a suspicion that the steel strike was settled politically opportune moment. The increased wa for the unions meant an increase in the price of s and since the price of steel is still basic to other dustrial prices, the net result is that we will all higher prices. Certainly it cannot be denied that settlement means more inflation. This cannot settled by the current mumblings by the steel indu that wages should have been kept down, or the m blings of the unions that prices should not have b raised. Somewhere there must be an arbitrating p er in the hands of the government that will be so of political implications that its decisions will no suspect. If wages are to be controlled, prices mus controlled too — but that process must be maintai by the governed and not by politicians looking votes. We will not get a just solution if we al powerful labor to call the tune, nor will we get a solution if we allow powerful industry to call tune; we will get a stabilization when through democratic process we can be convinced that the tration is being handled with the interests of all ple at stake and not the interests of one special gr

Never Say Always

One of the recent television broadcasts we wat centered around a group of people of more tha years of age. It was delightful and funny and One of the bits of wisdom propounded by a man was more than 80 was, "Never say always." He

ne had discovered that the word caused more ness and strife than anything he knew of. "My nd *always* leaves his shaving things all over the " "My wife *always* buys crazy hats," "My hus- *always* comes home late for dinner," "My wife *s* talks too long on the telephone," were samples w to develop a kind of domestic iron curtain.

the wider field of human relations, there is this rous word *always*. A recent gathering of stu- brought forth these samples: "Irishmen *always* whiskey," "Jews *always* get ulcers," "Negroes *s* have flat feet." Here the word has a disas- effect on our democratic system. There is a ty about the word *always* that is thoroughly in- stent with reasonable approaches to living. You reason with one whose thinking has reached the *ys* level. He might make a few minor conces- and say, "Well of course there may be a few tions — but *most* Irishmen drink whiskey, *most* have ulcers, and *most* Negroes have flat feet," is mind is conditioned by the *always*.

is part of the disease of mass-mindedness and a f in inevitability. When the world is in trouble wars and crimes demand our daily attention, we t be on guard constantly lest we fall victim to e and more of these *always* complexes. The chman by the very nature of his allegiance to a st-hearted God stands in direct opposition to ket cliches about people, because he believes in dignity and sacredness of human personality.

The Yankee Methodist

r Golden Dome:

ay I keep calling this column "The Yankee Meth- t?" Do let me know about it — the only mail ve had is emphatic in opposing this as an alter- ve to Zions Herald. People seem to be quite up- about dropping our 130 year old Z.H. . . .Speaking etting names mixed up, did you see the Associated ss story last week about the lady poultry raiser took a large amount of money to deposit in her k and the teller said, "Well, the old hens are doing tty good these days, aren't they?" It turned out that lady was treasurer of her church's women's so- y, and this was a deposit from one of their recent e sales! Guess that teller bit his tongue, alright, ght! . . . The best description we've heard of one the speakers at the recent Democratic Convention cerned one of the distinguished sons who used ee of those teleprompters so that he could speak d-ahead, then to the left, and then to the right, and look as though he was not using a manuscript. This friend said that as the rather round little orator turned dramatically from one teleprompter to the other and then back to the other, "He looked like all three of the three little pigs at the same time!" . . . While I'm in this story-telling mood, did you hear the perfectly wonderful story that Bishop Arthur J. Moore was using around the General Conference in San Francisco? He was discussing the wails of the boys from the Methodist Federation for Social Action and the spankings they were getting; he said that they reminded him of the man who was sentenced to death because he had murdered both of his parents. When the judge was about to pronounce the sentence, the man pleaded for leniency on the grounds that he was an orphan. . . . No more stories this week or I won't have a thing to say next week. . . . Have you seen any flying saucers? Met a chap who had a third cousin up in Maine whose step-son had seen one! But that's the closest we've been to them around here. Heat does do some strange things to people! One brave chap who sends me daily envelopes filled with fascinating facts from Houston, Texas, had read a copy of Zions Herald, and apparently read this particular column. His comment was, "The heat wave you mention has certainly affected the cerebrations of the descendants of the witch burners!" And he is *dead* right! This has been the most impossible summer Boston has ever had. If it keeps on, we may become tropical in our social viewpoint. . . . That reminds me, the Democrats nominated a very fine Methodist for the Vice-Presidency when they named Senator John Sparkman. We had him up here last February to speak at the Boston Methodist Social Union, and he arrived in the midst of our one and only big blizzard of the winter. Despite the weather, we had a good turn-out of local Methodists to hear him. The song leader was one of the theologues at Boston University, and he warmed us up for the distinguished senator from Alabama by having us sing "The Battle Hymn of The Republic!" Senator Sparkman didn't sing *lustily*, but he sang it *courteously* and we all loved him for his delightful sense of humor on what might have been a slightly embarrassing occasion. John Sparkman is an exceedingly able person, and one of the refreshing things about his churchmanship is that he is active at it and makes no apologies for it. He teaches a church school class in one of our Washington, D. C. churches, and is a lay leader in his annual conference in Alabama. We like to see people like Senator Sparkman run for public office! . . . esb

Africa In The Center

W. W. REID

THE CONFLICTS THAT plague all mankind — conflicts that invade man's philosophy in the political, social, economic, and spiritual areas of life — came into sharp and frightening focus, when the North American Assembly on African affairs met at Wittenberg College, Springfield, Ohio, June 16th to 25th. The assembly was called by the Africa committee of the division of foreign missions, National Council of the Churches, of which Dr. Emory Ross, noted Africa missionary and author, is executive secretary. The presiding officer was Dr. John A. Rueling, committee chairman and executive of the American Board of Commissioners for Foreign Missions.

About fifty Methodists attended the assembly. They included bishops, nationals related to Methodist churches and schools in Africa, furloughed missionaries, missionaries-in-training, representatives of the Board of Missions. The delegation was headed by Bishops Newell S. Booth, Willis J. King, John M. Springer; and secretaries Sallie Lou MacKinnon, Eugene L. Smith and Ralph E. Dodge. Miss Dorothy McConnell, editor of *World Outlook*, was chairman of one of the findings committee; and Bishop Booth led the devotions the first week of the assembly.

The conflicts and clashes of ideas and purposes of men in Africa was well-illustrated in the composition of the 300 members of the assembly. Trying to find some meeting of minds in planning were missionaries from Catholic-dominated Mozambique; from British colonies where Moslem and Catholic and Protestant are accorded like privileges to propagate their faiths; and from the Union of South Africa, with its church-blessed anti-native government.

THERE WERE REPRESENTATIVES of the U.S. State Department, and of the United Nations. There were nationals from some 17 African countries — some nationals supporting and some denouncing governmental or church policies. There were colonial officials of British, French, Belgian and Portuguese areas, each with philosophies of government and "control of the natives" different from each other, and each trying to make the best case possible for his particular ruling European power. The crazy-quilt that Europe has imposed upon Africa politically, socially, economically and religiously, was demonstrated in all its devastating confusion and conflict.

Yet the very fact that these diverse groups could come together and, rather frankly at times, discuss these conflicts, gave hope of some ultimate solution. And plans were made by the assembly for some first steps in that direction.

Perhaps the sharpest criticism was directed at the situation in the Union of South Africa where the Malan government, supported largely by the white Dutch Reformed Church there, is in the process of widening its segregation of Africans and Indians from the whites; of restricting the work, the education, and the franchis people of color; and even proposing the separatio the Union into two states — one all-white, the other non-white.

There was general agreement, however, with the s ment of the Rev. L. Bruce Greaves, of Scotland Africa, that "Many matters called 'race' in their final alysis are social and economic. And many probl which are frequently analyzed in terms of black white, actually are problems arising between the erned and the governing."

BUT A YOUNG SOUTH African social worker sisted that the racial tension is due to the wh only. And he explained the point of view of many yo intellectuals among his race in the Union: "In the e days," they say, "the white man came with the go and the black man accepted it without question. T the brothers of the white man, who came with the Bi came and took away the land from the black man imposed many restrictions upon him. Now it is t for us to say, 'Give the white man back his Bible and him give us back our land.'" He added, "We are fighting the white man because of his race but beca of what he has done."

The wide differences in the concepts of Europ nations as to how to govern their African colonies, differing ideas as to the ultimate role of the African rule of his ancestral home, and the mounting opposi of many African people to all colonial rule, were h lighted at a session when Dr. Jose Nunes de Oliv former governor-general of Mozambique (Portugue Dr. Pierre Ryckmans, former governor-general of Belgian Congo, and Gabriel Van Laethem, of the Fre Embassy in Washington, were the speakers. They all subjected to keen questioning by African deleg some of whom counselled greater speed in making colonies self-governing and in promoting education, mary through university, in all areas.

DR. OLIVEIRA EMPHASIZED that in both Po guese colonies in Africa—Mozambique and An —racial differentiation had never been permitted. " Portuguese constitution, when setting forth the prin of equality of all citizens before the law, expressly bids racial distinction," he said. He did point out, ever, that there is a line drawn in the colonies betw "citizens" and "natives" — only those natives being mitted to citizenship who are "civilized," that is, have given up polygamy and the traditions of anin and of their ancestors. Some of the delegates were sti by his remark, "It is not usual, I believe, to give fire to children for playthings."

Dr. Ryckmans, now a member of the U.N. Tru ship Council after ten years as war-governor of the go, spoke of the improvements in all fields that

made in the Belgian Congo in recent years; and of ans of the U.N. to expend about $500,000,000 in the o and $75,000,000 in mandated Ruanda-Urandi in ear future in widescale social and industrial develop- He defended the fact that Belgium makes all laws e Congo, and the fact that all colonials, black and , are without suffrage.

hould political rights be granted both groups," he "the blacks would override the whites. On the other , if only the whites had voting privileges, it would ilate white supremacy, thus infringing on the rights e natives." He did not say when this situation would hanged.

N LAETHEM DEFENDED the French position on racial equality, and suggested, for the first time in ssembly, the Russian interest in Africa. He suggest- hat Russia had no greater wish than to see Africa led into 20 or 30 small contending political units, for these units to form "groups of nations along re- us lines and all antagonistic to Europe."

hile in some areas in Africa the Christian agencies an "open field" to organize churches, schools, and itals, in others there are serious conflicts that hamper work. In some places the conflict is with African ism, in others with entrenched Islam, and elsewhere among the numerous and contending "Christian de- inations" and the small "sects" that have sprung all over the continent, especially in the Union of h Africa.

was pointed out that in some of the colonies con- ed by Catholic European nations, especially in the gian Congo, the relations between the Protestant mis- s and the government have been greatly improved ecent years; and in some places government subsidies e been given to help support Protestant schools and lical work.

R. EMORY ROSS POINTED out that the best place in the world to reduce tensions between Catholics Protestants is "right here in this country" (America). ere is no country in the world," he said, "where the sibilities for developing mutual understanding and ect between these two groups stands a better chance fulfillment than in America." He added that in ica, "Where a government maintains a high level of ectivity and neutrality, there is little strife between se two groups." In the mining areas of the Congo, he l, it has been possible for Catholics and Protestants carry on united efforts in education and social welfare. Christian and Islamic conflicts, especially in the Sudan, re described by the Rev. Reid F. Sheilds as so sharp t no inhabitant of the area can become a Christian hout permission of the government. "As a result," says, "there are many persons who consider themselves ristians, but who have never been baptized. . . .The w constitution grants 'religious liberty' but that is in- preted to mean that anyone has the freedom to prac- the religion of his parents but not to change it."

Several speakers pointed out that the African is thoroughly confused by the multitude of "brands" of Christians which make appeal to him, and which divide him from others of his own race. The African, they say, has no concern with the historical or theological differences which have led to the denominations of America and Europe. Perhaps worse yet is the growing "separatist" movements all over Africa — the breaking away of one or more churches, under a native pastor with some power or ability, and the formation of another "sect" or "denomination" which in many instances reincorporates some form or phase of animism into the religious life of the people.

It has been estimated that there are from 1,000 to 1,200 such "separatist" groups. Prof. Z. K. Matthews, of South Africa, says his people do not look upon the movement as "separatism," but as the organization of African churches independent of white control.

DR. DOUGLAS STEERE of Haverford College suggested that plans be initiated to bring together Moslem and Christian scholars—"whose religions stem from the same roots" — "to explore ways in which they might together combat secularism."

The confusion and conflicts in the educational program of Christian missions and of colonial governments for the African people was pointed up in a survey made by the Rev. James Cavin, Presbyterian missionary, among a large group of missionaries and Christian Africans. "Government education," many said in various ways, "is planned only to prepare some Africans to be clerks for the profit of the white masters." A Uganda delegate said: "Education given the African is only fit for the mentality of slaves. It does not equip us to compete economically with other races." On the other hand, it was pointed out that all the African delegates to the Assembly were college graduates, and most of them had graduate degrees from English and American universities.

The Assembly voted to make efforts to advance the educational program of both missions and government wherever possible in the countries under its purview. In some cases this will mean the development of schools of college and university level.

TO AMERICANS WHO ARE brought up on daily doses of fear of Russian communism, the almost unanimous lack of concern with this "world-wide threat to peace" came as something of a surprise. Where communism exists in Africa, it was said — and the places are not many — the philosophy does not come from Moscow, but grows out of the hunger, and suffering, and despair of people subjected to these conditions by the whites.

"The concern for communism in the West is a matter of bad conscience on the part of people who have not done what they know they should have done," said Prof. Matthews. "'Communism is not coming to South Africa. For Russia to control Africa would only be an exchange of one form of imperialism for another. If the western powers would give Africa the best of democracy to the fullest extent, communism could make no headway there."

Here Are The Reasons

WARREN F. COOK

SOME TIME AGO my budget committee called upon me to make a study of why New England Deaconess Hospital needs so many more employees than it needed before World War II. A survey of the changes that have taken place in hospitals during the past 10 years, has gone far toward explaining this situation.

Ours is a 300-bed hospital. In 1940 we had 405 full-time and 48 part-time employees. In 1950 we had 540 full-time and 86 part-time employees. The number of personnel has increased approximately 35 per cent.

It is significant that the number of patient days per year has not risen appreciably, but the number of admissions has, because of the shortened stay of patients.

At least five of the changes that caused the personnel increase are fundamental and probably will be found in the experience of most general hospitals.

First, a shortening length of stay has given us approximately 10 per cent more patients to care for than in 1940. This increases the work down through all departments. The admitting office must admit more patients daily. Laboratories must examine more specimens. The X-ray department must take more pictures. Nurses must care for more patients. Dietary must prepare more meals. Housekeeping must wash rooms more often. Laundry must process more linen. This has been common to all hospitals and increases personnel approximately 10 per cent.

Second, there has been a gradual lessening of the hours of labor for all employees. In 1940 our nurses worked a 52-hour week. Today they work a 40 to 44-hour week. Many mechanical devices have been created in the last 10 years to decrease labor, but the care of patients is still hard work. In fact, all new medical advances have tended to increase the work rather than decrease it. Moreover, the longer work day for our operating rooms has put an added strain on nursing services. In 1940 our operating rooms were open eight hours a day, beginning at 6 a.m. Because of the increase in surgery, and at the request of our surgeons, the operating rooms now have a 14-hour day, requiring an extra shift of workers.

WORKER'S ATTITUDES: Third is the changed attitude of almost all personnel toward their work or job. This is especially true of new workers in certain grades of employment. An unusual amount of clock-watching means necessarily lower production and more people needed to do the same amount of work. The mid-morning and mid-afternoon relief periods also seem to be unduly prevalent, even with a fairly liberal lunch hour and a shorter work day.

There has also been a general change in the accrual system in our accounting offices. More complicated billings are required for third-party payments and more financial and statistical reports are called for by interested public and private agencies.

Fourth, the so-called miracle drugs call for a great deal more time and effort in preparation and administrat In 10 years the manner of administering medications changed considerably. Ten years ago medications usu were given orally, seldom by injection. Today it is the opposite, and there are several reasons for this char Better manufacturing technique has produced uniform jectable products, perfectly safe from contaminati Dosages can be absolutely uniform and accurate. Si medications take effect sooner, results can be judged e ier and more accurately. This definitely calls for m work by the nursing staff, for it takes much more time administer medication by injection than to give a tab It increases work in the larboatories, also, since the blo levels of a patient must be watched more carefully wh he is on parenteral medication.

Fifth, we have added six new departments at the D coness Hospital since 1940. In 1940 we had no blo bank, no bacteriological laboratory, no solution room, personnel department, no department of public relatio and no health department for nurses and other employe The blood bank has added immeasurably to the welf of patients, but this department is now staffed with c scientific director, two part-time doctors for the do clinic, four nurses, one fulltime and four part-time te nicians and two part-time clerks; but, as we all know pays its way. In 1940, our solutions were prepared in operating rooms. Their use is a life-saving meas which reduces the patients' stay and makes it possible do much more drastic surgery. A 500 per cent incre in the consumption of solutions has made it necessary open a solutions department where 12 people are empl ed; this department also pays its way. The other f new departments have demonstrated their usefulness giving us a better standard of care for our patients.

Now, having considered these general matters influe ing the number of employees, let us review what has b happening in some of the departments.

NURSING: A larger student body in the school nursing requires a larger instructional staff. In 1 there were 110 students and 33 members of the facu Today we have 210 students and 45 faculty members. so, more supervision for the students has been indicated the authorities — state and national — because of training-in and the administration of chemotherapy experimental drugs. In 1947 the block system for school was started in connection with the nursing serv Under this system, student nurses alternate their cl room instruction every four weeks with ward assignm permitting them to concentrate on each phase of activ The system requires more personnel, but it is unquest ably more effective in our training program. This is of the factors that brought full accreditation to our sc on recent examination.

Other reasons for increased nursing personnel incl the maintenance of a full tuberculosis unit; rapid pat

ver with a much shorter convalescent period; a r work week for personnel; increases in surgical ng — expecially during the evening and night shifts se of the longer day in the operating rooms for surgery; and the nurse aide program, which supents our nursing in times of nurse shortage. In addisix floor secretaries now take care of telephone calls visitors and many small details which otherwise d take nursing time.

BORATORIES: Since 1940 several new services ave been added to the direction of the laboratories. ough the number of tests in the chemical laboratory ncreased but little, their complexity has increased rially. In the pathological laboratory there has been crease of 2,300 surgical specimens and 46 autopsies.

e discoveries that uterine cancer can be detected by ination of the vaginal fluid and that lung cancer can tected by examination of this sputum have been a step forward in these two fields. Ten years ago facts were unknown. Today, a portion of the time e physician, the full time of one technician, part of ime of a doctor of philosophy and part of another ician's time is required for this work.

electrocardiography, in 1940 three relatively easily h leads were used. Now nine relatively complicated s are routinely taken, more in special cases. While means much more accurate diagnosis for the patient heart trouble, it has approximately tripled the time the number of personnel required.

1940 the antibiotics were just beginning to be used. v a large number of bacteria encountered in patients t be tested for their resistance or sensitivity to such tances as penicillin, streptomycin, aureomycin and romycetin. This requires more personnel.

hest surgery and brain surgery have made great proes during the last 10 years, and there is a greater dead on the laboratory for immediate frozen section nosis. This has meant the addition of more highly ed personnel.

europathology could be handled in a relatively routine 10 years ago, but now it requires the services of one ologist, highly skilled in this field, and it has increasthe technical load considerably.

-RAY DEPARTMENT: In 1940 x-ray examinations were fewer than 8,000, in 1950 more than 18,000 — ncrease of 125 per cent. Of course this requires more ple. The acquisition of a photoroentgen unit has made ossible to examine the chests of all prospective employall employees as part of their annual physical, and rly all patients. During 1950 these 7,461 routine examtions produced much valuable information, at a cost nly $ to the patient and at no cost to the employee. two such cases the newly admitted patient was found have pneumonia, and operations which had been nned for the following day were cancelled because of known hazard.

urgery: The advances in surgery and longer hours operation account for an increase in the surgical load and in number of employees. More extensive surgery is now performed, chest surgery has been extended, there is more brain surgery, and there are longer hours of surgery, with a consequent longer day for the operating rooms. More operations and there is greater emphasis on major surgical procedures. In 1940, for example, 44 per cent of operations were major, while today 60 per cent are major.

Dietary: The dietray department's split shift has been eliminated to give employees an uninterrupted eight-hour day. This has resulted in the addition of part-time personnel in the afternoons to cover the evening meal. All holidays are now observed or equivalent time off is given, and extra coverage is needed. The cafeteria's selective menus and cash system require additional employees to prepare such items as salads and sandwiches and to serve on the counter. This provides a much more satisfactory service, however, and eliminates waste.

PHARMACY: In 1940 our total gross income from the pharmacy department was $102,271. In 1950 it was $280,872, an increase of 174 per cent. While some of this is accounted for by higher prices, the increase in actual business has been approximately 100 per cent. Since 1940 the Massachusetts State Board of Registration in Pharmacy has ordered that a registered pharmacist be in attendance always.

This was not previously required. New drugs are being introduced constantly, and the pharmacy now prepares the solutions of penicillin and streptomycin, which we did not have in 1940.

Purchasing: Since 1940 a number of improvements and changes have been made in purchasing and issuance. A perpetual inventory of all supplies regularly stocked is in operation; a record of requisitions for all supplies has been established, so that the amount each requisitioning source spends is known. Records have been improved to such an extent that purchases may be made most advantageously. All housekeeping and dietary supplies (exclusive of food) are now stored and issued. The amount of printing turned out for and by the hospital continues to increase. The number of employees has doubled, but the work is heavier and more efficient.

Housekeeping and laundry: The work of housekeeping and laundry has also increased, but the personnel in these two departments remains about the same. This is largely because of the introduction of labor-saving devices. Personnel in the record rooms and outpatient department has increased but slightly.

IT WILL BE SEEN, therefore, that the main reason for the increase in the hospital's personnel is that we have tried to give better care to patients and better treatment to our employees. We believe that we are giving better care to patients because of all the things mentioned above.

This, after all, is the test of a good hospital — does it give superior care to patients? I believe we have a good hospital — an unusually good hospital — justifying the larger number who are now working at the Deaconess.

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UNION THEOLOGICAL SEMINARY

Christian Leadership Conference

"A spirit of revival and evidence of Christian faith are present today in both Western Europe and in the satellite countries," said Abraham Vereide, executive director of the International Council for Christian Leadership, speaking Monday, July 14th, at an ICL luncheon at the Princeton Club, where 50 New York religious leaders and businessmen heard his report on the ICL Conference at The Hague, Holland on May 22nd -25th.

More than 250 delegates, representing leadership from 12 countries were present at the Hague meeting, Mr. Vereide said. The Hague Conference, which was the annual meeting for ICCL, had as its theme the spiritual undergirding of the Western world. Princess Wilhelmina, the queen mother, presided over the Conference. Queen Juliana was present at the Conference for three days, and gave a very inspiring spiritual address to the assembled delegates. Another highlight of the four day Conference was the address given by General Alfred Gruenther, chief assistant to General Ridgeway in NATO.

An unusual feature of the Conference, Mr. Vereide pointed out, was the fact that present among those freely assembled were representatives of the Roman Catholic, the Greek Catholic and the Protestant Churches — all of whom were related to a common source of power — Jesus Christ — who brought them into a closeness one with another. "When the Spirit of Christ invaded these men, it was only natural that they would want to help each other on government and business levels and that the spiritual level of all assembled faiths was increased through their sense of God's all inclusive love," Mr. Vereide said. "Delegates, each of whom exercises a position of leadership in his respective country, were challenged anew to rise to the opportunity of today to join up and commit themselves to work through the Lord in building European progress and security. Mr. Vereide quoted Psalm 127:1: "Except the Lord build the house, they labour in vain that build it."

The Conference, he reported, adopted a declaration on world issues which called on "all Christendom" to realize "it has been its failure which has brought communism" and "its faltering which has allowed materialism to prevail."

Senator Frank Carlson (R-Kansas) was elected chairman of ICCL, to succeed Senator Ralph E. Flanders (R-Vermont), Mr. Vereide said. Other Americans elected to the Board of Directors include: Rep. Brook Hays (D-Arkansas), vice-chairman; Mr. Vereide, secretary-general; Mrs. Aymar Johnson, associate secretary; Rep. O. K. Arnstrong (R-Missouri), director of publicity and publications; Sens. Flanders, Alexander Wiley (R-Wisconsin) and John J. Sparkman (D-Alabama); Walter H. Judd (R-Minnesota), Charles E. Bennett (D-Florida) and Katherine St. George (R-New York); Dr. Ernest S. Griffith, Donald C. Stone, R. R. Zimmerman, Dr. Edmund J. Lee, John Sherman Cooper, Andrew J. Cordier, Wallace E. Hines, Judge Charles Loreto, Vice Admiral C. S. Freeman, Fordyce W. Luikart and V. B. Demarest.

Bishop Moore's Sermons

A tape-recording technique has been used to preserve the famous preaching style of the great evangelical Methodist bishop, Arthur J. Moore, in the new book of his sermons, "The Mighty Saviour," published July 21st by Abingdon-Cokesbury Press. A recorder was used in Atlanta's First Methodist Church to catch the exact words of the former railroad flagman, who has become a leader of the largest Protestant denomination and has converted thousands all around the world by the power of his flaming serm After being transcribed, his words were fully edited for publication so that would read with as nearly as possible same moving effect with which Bi Moore speaks.

Ten sermons which Bishop Moore co ered among his best were selected for Mighty Saviour." They deal with the ject always closest to Moore's mind heart — the saving grace of Jesus C as the answer to the needs of the world

Arthur J. Moore was a young railroad man in 1909, when he was converted in native Georgia. He had previously b "read out" of church for watching danc Twenty years old and already a family n he started as a lay worker in his church, soon began preaching the faith that bur in his own heart. He became a circuit ri reaching his seven towns in all kinds weather by means of a half-blind white h which would not step over logs. He c verted people by the hundreds. In one co munity he never converted a soul after first sermon — he got them all that f night.

After serving churches in San Anto and Birmingham, Moore became a bishop 1930 and served the West Coast area four years. From 1934 to 1935 he was bi op in charge of all foreign mission work a post usually filled by three bishops. the course of his regular activities he prea ed in China, Japan, and Korea from S tember to April; in Poland, Czechoslovak and Belgium during May, June, and Ju and then rounded out his year in the Con The old white horse was replaced by planes, which were still considered a dar means of transportation in the early thirt but the converts poured in as they had wh the bishop preached. He succeeded in p suading one African chief to cut his wives to 23, and lunched in Borneo with other prospective convert under a decorat arrangement of dried human heads—wh his host explained modestly were "mo Japanese."

In 1940 Bishop Moore went home to come bishop of the Georgia area of T Methodist Church, but he continues to ca on numerous other activities as well as regular duties. He is president of the Bo of Missions and Church Extension of T Methodist Church, and was until recen also president of both the Council of Bi ops of The Methodist Church and of Southeastern College of Bishops of T Methodist Church.

Bishop Moore began preaching with o a sketchy common-school educaton. Fr 1909 to 1911 he attended Emory Univer with a wife, two children, and less than 000 a year. He now holds honorary degr from seven colleges and universities He Phi Beta Kappa, and a 32 degree Mason.

ZIONS HERALD 125 YEARS AGO

August 8, 1827

Three thousand one hundred and thirty-four children receive instruction in the Primary Schools in Boston. The annual appropriation of two dollars to each school, to be expended for rewards to encourage the children, has been applied by the committee of one district to the formation of juvenile libaries. The number of schools is fifty-two, divided into eight districts.

* * * *

Whitefield on his voyage to this country in 1754 passed Lisbon, where he staid three weeks for his health. He was much struck with the Portuguese Preachers. "The preachers here," said he, "have taught me something; their action is graceful: . . . lively eyes, lively hands, lively everything. Surely our English preachers would do well to be a little more fervent in their address. They have truth on their side; why should superstition and falsehood run away with all that is pathetic and affecting!

* * * *

Expense of Life and Money. — "Mr. Palfrey estimates the annual consumption of ardent spirits in the United States at 45 millions of gallons, which reckoning the drinking population at a million of persons, (about one-twelfth of the whole,) would give them, individually, an average allowance of a pint of liquid poison in a day. Forty-five millions of gallons would feed the Middlesex canal upwards of 15 miles, or the New York canal upwards of 8 miles."

›b" Case
›ins A Profession

Robert "Bob" Case, son of Boston Uni-
›'s President Harold C. and Mrs. Case,
›ars old, has not allowed a condition
›al deafness since birth to slow him
in achieving some of life's most satis-
experiences. In fact, in some ways, it
›s to have provided richer opportuni-
an the usual ones enjoyed by the aver-
›erson.

›ransfer student from Whittier College
›e west coast when his father came
Pasadena, Calif., to become Boston
›rsity's fifth president, Bob enrolled in
›s School of Public Relations and Com-
›cations, and was graduated seven weeks
›t June commencement with a Bachelor
›ience degree, major in communication
Photography has been an 18-years'
›y of his, and turning his hobby into
›ssional channels, Bob will go to Ten-
›e on September 15th to enter upon his
job in a brand new phase of photo-
›hic work.

has received a two-year appointment
›raduate Research Fellow in auto-radio-
›hy at the Institute of Nuclear Studies,
›cal division, in Oak Ridge, Tenn.,
›e he will work under Dr. Marshal
›er, M.D., as a medical technologist in
›ses of irradiation, which is a new scien-
›use of photography, calling for the use
›visible rays only (not visible light).

›b, a tall, blonde, slender, quick-moving
›n with a shining smile, is well prepared
›ke this new step. His personal file of
›s and negatives total 3,000 pictures in
› of his eight major travel trips which
›de a European sojourn in the summer
›947, and a unique voyage to Okinawa
Japan in 1949.

›fore taking up his work at Oak Ridge
plans to refresh his lifelong love of sport
mountaineering. With two friends he
climb from Berthoud Pass, 11,000 feet
to Trail Ridge Road in Rocky Moun-
National Park, on the Continental Di-
, the highest continual mountain range,
›stance of 65-70 miles. Of course, this
too, will be recorded by his faithful
›eras. He said that California has eight
›ntain peaks over 14,000 feet; Colorado,
and Bob, who started climbing in 1939,
to his credit 27 peaks of more than 13,-
feet altitude. Next, he plans to go to
›ka where there are 11 named peaks
›ch are more than 14,000 feet high.

›b's attitude toward his deafness is: why
›ld it bother me? He is very patient
everyone, neither asks nor expects any
›ial treatment, and knows more about
›y everyday things in every person's life
many a normally-equipped person
›ws. When he had finished his junior
at Whittier College, and came east to
his family in Boston, he made the coast-to-coast trip in his 1936 Ford which he keeps in A1 shape himself. When he took some photographs for the University publicity office recently, on a rush job away from his dark room, he shut himself into the trunk of his Ford to change his larger camera film, and tapped for release when he was ready to emerge again into daylight. At the Cases' New Hampshire farm tucked away in the foothills of the White Mountains, he put in the family garden this spring right after commencement. Deaf? — says 23-year-old H. Robert Case — who cares?

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You're Only Young Once

HOOVER RUPERT

This column may catch you just as it does me. I have just returned from a Methodist youth institute. And if you have too, you'll agree there is nothing to equal it. The institute I attended was held at Clear Lake, Iowa, where high school representatives of the Cedar Rapids and Davenport Districts of the North Iowa Conference gathered for their annual institute. Out there where the tall corn grows, they have just about as enthusiastic crowd of MYF'ers as I have run into anywhere. They were there from small churches and large churches, from village, open country, and metropolitan areas. Each youth came with school loyalties and these were evident by the letter sweaters and various other insignia so abundantly evident. Many loyal pastors were present with their young people, and adult counsellors, many of whom were taking their annual personal vacations to render service to Methodist youth in camp. To one who has visited a good many such youth conferences in all parts of the nation, the experience at Clear Lake was again refreshing and inspiring.

The platform speaker presented a series of addresses on the theme "Let's Be Good Protestants," and then the 350 youth and adult leaders divided into 15 discussion groups to chew the fat on the particular phase of the subject presented each morning. This was the second year for the "core curriculum" type of approach in this particular institute and the Iowans are sold on the idea of its effectiveness. So is yours truly. In this particular instance the basic core unit was worked out by a conference institute committee and so was particularly applicable to the needs and problems of Iowa Methodist youth.

Of course, there were elective discussion groups that ranged the whole gamut of youth's interests. And recreational opportunities were abundant. I found my ping-pong is pretty rusty and swimming and volley ball helped me make the painful discovery of a good many infrequently used muscles — if you know what I mean! Folk games, hand-crafts, photography, a well-edited daily news sheet, and various other groups gave a chance for fellowship, not to mention the dining hall whose magnetic attraction drew us regularly three times daily. The candlelight dedication service was most impressive as instituters floated their lights on the lake's calm waters, after renewed vows of Christian dedication.

Why mention all this? For two reasons. One, to all of you who have been in a summer institute I want to bring back its memories, and remind you that the institute or camp isn't over with the benediction. You may go home, but the spirit of the camp must be kept alive in your MYF if the camp is to mean what it should to you and your church. The mountain-tops of inspiration are of value only if they lead you into greater service in the valleys of need.

Second, to those who didn't get to institute, I hope you begin your plans now to go next year, or later this year if there is still opportunity in your conference or district. Such a week can be the most important and inspiring experience in your young life. Ask the youth who has been there!

Stronger Ties With Finnish Church

HELSINKI — Hope that the centuries-old ties between the Church of England and the Finnish State Lutheran Church may be strengthened was expressed by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in a message to the Finnish Church and people. Dr. Fisher's greeting was broadcast by Dr. George Ernest Ingle, Anglican Bishop of Fulham, England, in a special Olympic Games radio program.

Dr. Ingle, who was in Finland to conduct services in connection with the international sports event, said in the broadcast that "all people are alike and have a fundamental need to find the moral law for all. But we cannot have God's laws without God," he said. "Man finds freedom only if he is dependent upon God."

Soldiers' Compassion

WILLIAM E. SHAW

I spent an afternoon recently taking Chaplain Hoffman to several orphanages, for he brought money to help the children, as well as some for tents for several churches.

Just after supper, one of the American soldiers of the 7th ordinance brought in a homeless little girl of about twelve, so I took her to the orphanage in time for supper, after Kim had fitted her out with a lot of ill-fitting clothes. I hope they can cut them down for her at the orphange. I talked and sang with the children and taught them to sing, "Turn up the Corners of Your Mouth and Keep Your Chin Up Too." This morning I went again to that orphanage. The 12-year-old waif I had taken there had a shy smile for me, and the worry had gone from her face.

One day a sergeant brought in a lad of about ten. The sergeant's outfit had given $325 to finance the boy during the months ahead. They had fitted him up in a Roy Rogers outfit, gun, etc. and a box of clothes and toys. The first thing the little fellow did was to share what he had with the other children. Such a manly little chap! I am going to keep an eye on him.

About 35 miles from Seoul, at Anyang, there is an orphanage in charge of Dr. Oh. When I went there to take clothing and some candy, there were more than 170 children — ages 5 to 15. One of our seminary boys is the pastor of the Anyang Methodist Church and looks after the religious education of the orphans. While we were chatting outside, the children had just eaten their breakfast of barley porridge. Eight of the older girls gathered of their own accord and sang several hymns very well in two parts. I was touched by their singing, "I Gave My Life For Thee, What Hast Thou Given For Me?" After I had spoken to them about Dr. (Lt.-Col.) Eugene Reiner, who had sent the clothes and candy, they all sang — all 170 of them together — out there in the cold. This orphanage hopes to make itself practically self-supporting, if the war does not reach it again as it did in 1950. They hope to have bees, chickens, goats, and a few milk cows. Dr. Oh tells me they have enough land to grow their vegetables.

The other day, I drove to another orphanage where they wanted me to plant an evergreen tree in memory of our son, Bill. That was followed by songs by the orphans, a brief speech by the pastor, and a reply from me. Afterward they served refreshments. Someone rushed in with the word that one of the young women working at the orphanage had just been accidentally hurt. While building the fire for the evening rice, a bullet exploded in the fire and penetrated her foot. Because of the jeep, it was possible for me to take her immediately to the Red Cross hospital.

In Seoul, there is a children's hospital, operated by Dr. Ryang, with the help of three other doctors and half a dozen nurses aids. They have 40 beds with 80 little kiddies in them laid feet to feet; all are too short to touch each other. The average age is three. The hospital was amazingly clean, considering conditions under which they operate. Many of them are malnutrition cases, and all are orphans. One little fellow gave me a smile, and several in a ward called, "Please go in peace," as I left.

We have recovered Severance Hospital (Seoul) since the Eighth Army moved out without having used the Severance buildings they had repaired. Now we are doing what we can to get 40 or 50 beds in operation at Severance. Eleven orphan kiddies arrived yesterday, and when Lt.-Col. Gene Reiner was down from the front, I was glad to show him and two other officers, a nursery ward "like America," with Beulah Bournes and several Korean nurses in charge. I've brought in several Severance patients in my jeep recently — one, a Korean lady of 68, who had broken her arm and three ribs while gathering firewood on South Mountain and fell off a low cliff; another a young man of one of our churches who has pleurisy.

Pseudo-Scientific Thinking

LONDON — The impact of pseudo-scientific thinking has destroyed the faith of the man in the street "and left him with a mild humanitarianism which easily disappears before the threat of war," a British Quaker leader said.

Kathleen Lonsdale, professor of chemistry in the University of London, made the statement in an address on "Security" to the opening session of the Third World Conference of the Society of Friends. Theme of the Conference, which was attended by some 900 Quaker delegates from sixteen countries, was "The Vocation of Friend the Modern World."

Declaring that she was speaking as a entist, Professor Lonsdale said "there is real defense against modern weapons — plosive, burning, radiological or bacterio cal. The weapon of offense is always a of the weapon of defense."

"Religion is no longer central to m lives and therefore they are essent afraid," she continued. "They try to serve ideals by methods which involve stroying them, hoping they will arise p nix-like from the ashes. Our children inherit a world very different from world we would like to leave them.

"It will be a world like a smoulder volcano, but it is still God's world, stil world with great opportunities, a world which men can still, if they listen, hear voice of Jesus."

Four hundred and eighty-three of the egates came from the United States. rest were from Great Britain, Ireland, Jap Australia, New Zealand, Malaya, Ind South Africa, Kenya, Madagascar, Cu Mexico, Guatemala, France, Germany, Sc dinavia, Switzerland, Holland, Austria a the Near East.

Lebanese Monk's Body To Be Exhumed

BEIRUT, Lebanon — The body of Fat Abballa Sharbel, 19th century Leban hermit whose beatification cause is in p gress, will be exhumed on August 10th a placed in a glass-covered casket, the Maron Patriarchate announced.

Father Sharbel's tomb is in the custody the monks of St. Anthony at the Maron monastery in the mountain village of An where he died in 1898. When the mon body was exhumed in 1948, it was found be still well preserved. Ecclesiastical auth ities said that blood trickled through coffin from which a fragrance also emanat

The Anaya monastery has since becom place of pilgrimage for thousands from over the world, who come to pray at tomb of the saintly hermit. By 1950, o 600 miracles had been attributed to his tercession.

In addition to the tomb, the Father Sh bel shrine includes the actual quarters which the ascetic monk lived. Pilgrims v the wooden bed and the goatskin on wh he slept, the piece of barbed wire which he tortured his body, and the une tree-trunk which formed his pillow.

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IROP, MASS. CELEBRATES
ARS OF HISTORY

ished exclusively in *The Sun* for the ime, in connection with Winthrop's nial Celebration, is the following article, which proves without doubt he Congregational Church (not the dist Church, as popularly believed) the honors for the first house of wor- Winthrop.

Sun is indebted to the Rev. Ralph M. r, Rector of St. John's Episcopal h, who, after over 20 years of research udy agreed to share this information he public, and wrote as follows:

nthrop's earliest recorded sermon was ed in a church at Point Shirley two ies ago. Through the courtesy of the Public Library and the Boston aeum I was permitted to get a photo- copy of the thirty-page sermon. . . . anks to the assistance of Channing rd, Edward Rowe Snow, Sidvin F. r, and Mrs. Sarah Lee Whorf, I have able to identify the exact place where st Meeting House was built on the hill the present Catholic Church at Point y. The preacher was Dr. Mather (1707-1788), eminent pastor of the Street Congregational Church, Bos- or over 40 years. The sermon was de- d at Point Shirley in 1755, not in 1775, illiam H. Clark states in his recent ry of Winthrop.'

his 'History of Chelsea' Judge Cham- n states: 'As the leading men at Point y were Episcopalians, this may have a chapel of the Church of England.' bold indeed to challenge Judge Cham- in, yet in fairness I must say that, in of the high picket fences surrounding Church of England chapels, it hardly s possible that the Episcopalians would opened their sacred sanctuary to a Con- tionalist. So waiving aside detailed rical evidence which I could offer, I no hesitation in awarding the honor he first house of worship in Winthrop e Congregational Church.

ome Methodists have thought they were They were and are mistaken. If they more about their own history and not modest about it, they could make a stronger case for their honored place is town. Even if their church at the er (part of the present Ideal Market, corner of Winthrop Street and Madison Avenue) was built 63 years after the Congregational Chapel at Point Shirley, they had a longer continuous service in the town, rendered in particular to the Baptists and the Episcopalians, long before either of these communions had 'homes' of their own.

"The late Mrs. Sydney H. Griffin, mother of Arthur E. Griffin, 15 Villa Avenue, who published an excellent history of the town's early days, once told me this delightful story: 'Before the Episcopalians built St. John's, the Methodists loaned their church for a confirmation visit by the bishop (not Phillips Brooks), but the Methodist pastor was not allowed to sit in front with the rector and the Bishop. Instead he had to take a back seat. And yet the Methodists generously overlooked this lack of courtesy, continuing to loan both front and back seats for an occasional Episcopal service.'" — *Reprinted from the Winthrop Sun.*

Drive For 200,000 New Members

ATLANTA, Ga. — A goal of 200,000 new church members was set by Methodist leaders of nine states, who met to draft plans for a South-wide evangelistic campaign next spring.

"Our aim," said Dr. Harry Denman, executive secretary of the Methodist General Board of Evangelism, "will be to combine preaching, prayer, and visitation to carry the Gospel outside the church.

The drive was set for April 17-May 24, 1953. The planning committee, comprising eight bishops and 24 laymen and ministers, announced that the campaign will be climaxed by approximately 200 mass meetings on the closing date.

Be Proud Of Many Denominations

ST. PAUL, MINN. — A church historian said that America should be proud, not ashamed, of the fact it has some 350 denominations. Main reasons for this large number, according to Dr. William Warren Sweet of Southern Methodist University, Dallas, Texas, are that this country has complete religious liberty and that it has welcomed people and their religions from all over the world.

Another reason for the large number of churches, Dr. Sweet told Minnesota Methodist pastors at their annual school, was the influence of the frontier where individualism was at its height. "As people moved west, they simply created a new denomination if they didn't like their old one," he said.

Although America has more denominations than any other country, it also has more unity than anywhere else, he asserted. A principal reason for this, he said, is that all groups are equal under the law and there is no preferred body as is the case in Europe which has state churches.

Dr. Sweet claimed that the rise of sects in Christianity has served to revitalize religion after periods of deadness. He defined the words "church," and "cult" for the pastors. Contrary to popular usage which confuses these terms or thinks of them as interchangeable, each has a distinctive contribution to make, Dr. Sweet said.

"Christianity has had three distinct emphases — organization, creed and a way of life," he said. "The word 'church' stresses the first two, while 'sect' emphasizes the third. The sect stresses spiritual richness and heaven at last, while the cult emphasizes health and happiness," the historian said.

No East German Protestant Travel

BERLIN — Not a single East German Protestant has been granted a permit by Soviet Zone authorities to travel to Hannover, West Germany, where the international assembly of the Lutheran World Federation is being held, according to reports.

Following the recent announcement by the East German government that its interior ministry would not issue permits to 5,000 Soviet Zone Lutherans who planned to attend the gathering, many applied to local communist police officials for permits as individuals.

The interior ministry had suggested the latter method as the only remaining possibility for obtaining inter-zonal travel permits. However, until now, no clergyman or layman has received the necessary travel documents in this way.

Evangelical Bishop Niklot Beste of Mecklenburg arrived in Hannover some days before the travel ban was imposed. It now seems likely that he will be the only delegate attending the assembly from East Germany.

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Gideons Set Goal

St. Louis, Mo. — A budget of $2,500,000 for the coming year was adopted by the Gideons International, at its 53rd annual convention. The meeting was attended by 500 delegates from "camps" throughout the U. S., Canada and many foreign countries.

The delegates approved a distribution goal of 2,000,000 New Testaments for the armed forces, 3,000,000 for children and youth, 150,000 for nurses and 75,000 for hospitals. In addition, plans were mapped to distribute 250,000 Bibles in hotels and motels.

Officials said that the Gideons have issued more than 12,000,000 New Testaments to the armed services and now are engaged in providing about half that number to school children, particularly fifth grade public school pupils. It was announced that the organization has agreed to furnish a new camp, formed in Japan, this year with 400,000 bi-lingual New Testaments for distribution in that country.

Arthur Vernon, Canadian general secretary, told the convention that Gideons in his country carry Bibles and New Testaments, often by dog sled, to isolated Indian settlements within 100 miles of the Arctic Circle. The 500 delegates and their wives sang Gospel hymns, prayed and listened every day to sermons by a Texas evangelist.

Gideons posters and Bible exhibits were put up all over the city. Gideons occupied pulpits in more than 60 churches in the St. Louis metropolitan area on the closing Sunday of the convention. D. J. DePree of Zeeland, Mich., international president, presided over most general sessions. There are no salaried officers, and only necessary office help is paid.

Dr. Brumbaugh In Seoul

"I am convinced that the United Nations officials and American military officials, in Korea, have deeply at heart the religious and moral interests of the Korean people, and are also concerned with their economic and social welfare."

So writes Dr. Thoburn T. Brumbaugh, associate secretary of the Board of Missions, Methodist Church, from the bombed city of Seoul, Korea. Dr. Brumbaugh is on a visit to Methodist churches, workers, and educational institutions carried on by the Board in Korea.

Of experiences and observations from Pusan to Seoul, he says in part: "In the hilly country north of Pusan, the farmers are trying to get their rice plants into the paddy fields, and also harvesting the barley which now is golden-ripe both in the plains and on the hillsides. It got dark before we entered territory where there had been much fighting; but early this morning I was up seeing the devastation around each railway station and center. Interestingly enough, there wasn't much destruction in the smaller villages, until one got near Seoul. The low thatched-roof houses clustered here and there on the landscape are very picturesque, but not very sanitary.

"The crossing of the Han River south of Seoul was slow, due to reconstruction that is going on at the bridges there. From the River north, the suburbs and entrance to the city were a shambles. At the Seoul station, we were met by a delegation which turned out to be all the Methodist pastors of the city — about 30 of them now; and the students of Paichai Boys' School and Ewha, all lined up with their flags and singing Christian hymns. Then about eight children from the orphanage we are supporting here began to sing songs in lovely three-part harmony, while I stood there with the four beautiful bunches of flowers the churches and schools had formerly presented as I got off the train.

"Seoul is only about thirty miles from the active war-front. The frequent throb of B-29's and Jets going north keeps one aware of this. A returning helicopter today brought several wounded boys from the front-line to the hospital ship in the harbor near here. I am told I will certainly hear artillery fire before morning; and on certain dark and clear nights it is possible to see the flashing of the guns.

"Seoul is a badly shot-up city; and it will be many years before it is again what it once was. I have spent much of today riding around seeing the ruins of our hospitals, churches, and other institutions. Yet, strangely, many very important and conspicuous buildings were untouched. All, however, are badly run-down; and the communists did much damage in looting and destroying before they left the last time. In some c the damage was done by UN or ROK f before the city was brought under strict r lations by Generals Ridgway and Van F On the whole, the city looks quite cl city water is available, electric lights are erating, the street cars are running, there are stores which seem well stoc with the things Koreans need for livelih The population now is about 600,000, tho the evacuees are still being screened, even discouraged from returning from South. . . .

"After some more sight-seeing, Ande and Shaw and I had the honor of hav dinner with General Van Fleet and his st We were invited to his command office the compound of the old Seoul Univer where we talked for a half hour, and t went in to dinner with other generals colonels, with steak and lemon pie as hi lights of the meal — not Korean style. was delighted with General Van Fleet, he is a most democratic spirited man genuinely interested in the welfare of Korean people. His staff too seemed of hi quality and character; and I felt proud the calibre of our American military st Incidentally, General Van Fleet gave some assurance that missionary personn both men and women, were welcome in K rea under present regulations, and that would do all possible to help get them in, we could give assurance of proper logisti support.

"He even said he felt Seoul was now safe as it could ever be with the commun menace just across the 38th parallel; a that he wanted the Korean government a property owners, as well as cultural and ligious institutions, back in Seoul just as so as public utilities and economic facilities such an increase in population could be p vided. He expressed some hope in the P munjom negotiations, as and if the comm nists became convinced that the UN co and would make no other concessio though he felt we might meet them h way in beginning exchange of prisoners some agreeable ration immediately, yet wi out compromise on the repatriation of willing prisoners."

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Politburo Asks Protestant Groups Be Banned

Berlin — The politburo of the Socia Unity (communist) Party has requested Soviet Zone government to dissolve evangelical student groups at East Germ universities and colleges, and "to prevent further activities of these groups."

The politburo charged the evangel groups with "disturbing the order at So Zone universities and diverting the gressive elements at these institutions fr their intention to defend their country means of arms."

demns Dean Johnson

NBURGH — A resolution condemning Hewlett Johnson, Dean of Canterbury, olving himself in heresy and contributirectly to the suffering of Christians ighout the world was unanimously d at a regional conference of the Inional Council of Christian Churches.

resolution described Dean Johnson's statement that the United Nations ngaged in germ warfare as "insensate ;" and "transparently a preposterous ation. . . . Words of repudiation by church officers," it said, "are futile he is allowed to retain the honors and ments of his office. The blood of the rs cries aloud for his dismissal."

resolution implored the Church of nd to take such action as would render possible for anyone to regard the voice e dean as being in any respect the of the Anglican Church. The Internaal Council represents fundamentalist stant church groups.

v Bishops Preside

w ORLEANS, La. — In less than four s after their elevation to the office of p in The Methodist Church, Edgar A. and Matthew W. Clair, Jr. were called to preside over annual conferences in (the Central) Jurisdiction.

invitation of Bishop Robert N. Brooks, e New Orleans area, Bishop Love pre- over the Louisiana Annual Conference aton Rouge, and Bishop Clair over the s Conference at Houston. It is reportnat both bishops made fine impressions heir first official appearance as annual erence presidents.

shop Clair is the first son of a Methodishop to follow in his father's footsteps at office. His late father, Bishop Mat- W. Clair, Sr., was the second Negro e elected to the general superintendency The Methodist Church, in Des Moines, 920. He died in 1942.

shop Love has been assigned to the imore Area, and Bishop Clair to the t Louis Area.

Drop Inactive Members

ICHMOND, Va. — A local Southern Baptchurch has notified its 1,359 members those who do not attend services or ribute to the church for a period of 12 nths will be placed on an inactive list. action was taken by the congregation Weatherford Memorial Baptist church at regular quarterly meeting.

r. J. Levering Evans, pastor, said that nbers put on the inactive list would not able to hold a church office or vote in gregational sessions. However, a 20-day od of grace will be allowed before names are put on the inactive roll, so that those who have not attended church for a long time may take steps to be listed as active.

The Weatherford congregation also voted to "withdraw religious, social and economic (business) fellowship" from any member who has "showed a spirit contrary to the New Testament and the church covenant after being given a loving warning."

A notification sent to all members said: "We believe you will rejoice with us that Weatherford has had the courage to stop hypocrisy as a church, claiming to be a New Testament church, yet not insisting that our active members live as the Bible teaches; claiming to believe in and signing our names to our church covenant and yet not living up to it."

Christian Education Week

NASHVILLE, Tenn. — Christian Education Week, September 28th through October 5th, will mark the climax of the celebration of the publication of the "Revised Standard Version of the Bible," which will be released September 30th.

The publication of the Revised Standard Version will be another momentous episode in the story of man's longing to comprehend the word of God for his own day. It is expected that the availability of the Bible in modern language will mark the beginning of renewed interest in the scriptures.

The new version is being published by the Division of Christian Education of the National Council of Churches. Methodist church schools will be among the 50,000 to 100,000 churches and church schools in the United States and Canada that will join in celebrating this event, the theme of which is "The Word of Life in Living Language."

From year to year Methodists have interpreted Christian Education Week in terms of the particular things to be accomplished within the denomination, and this year will be no exception. A free leaflet has been prepared by the Department of General Church School Work of the General Board of Education, affording suggestions and guidance for churches wishing to observe the week as a part of the celebration of the publication of the new version of the Bible. Entitled "Christian Education Week — 1952," the leaflet may be had from the Service Department, Box 871, Nashville, Tenn.

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Not To Unite

WILLINGEN, Germany — A report recommending that the International Missionary Council and the World Council of Churches continue their co-operation as "autonomous but essentially interdependent bodies" was approved at a meeting of the I.M.C.'s business committee.

The report was drawn up by the 14-member joint committee of the two international bodies. Dr. John A. Mackay, president of Princeton (N. J.) Theological Seminary, is chairman of the committee, and Dr. J. C. Hoekendijk, evangelism secretary of the World Council of Churches, secretary.

"It was felt," Dr. Hoekendijk said in presenting the report, "that there should be no rush into organizational union, but rather an effort to develop closer association between the two groups. Missions can be effectively pursued only in unity, but unity is not an end in itself. It is a means toward fulfilling more effectively the Church's evangelistic and missionary task."

The report pointed out that the two world bodies now co-operate through close consultation on matters of common concern; general co-ordination of policies, programs and approaches to the field, and in sponsoring and undertaking joint enterprises and services.

Dr. Charles W. Ranson of New York, general secretary of the I.M.C., said that "the association mutually agreed upon by the two bodies in 1948 has borne rich fruit and is constantly increasing in scope." The I.M.C. business committee met here following a world missionary conference attended by some 200 Protestant delegates from 50 countries.

PERSONS

Mrs. Maybelle G. Raupach, 80, of 13 Popular Street, widow of the Rev. Carl H. Raupach, Ipswich, Mass., died July 29th. A native of Boston, she leaves two sons, Paul R., of Titusville, Pa., and Carl P., of Malden; a daughter, Miss Ardis M., of Ipswich, and two brothers, William G. Raye of Brookline, and Franklin G. Raye of Reading. Funeral services were held at the Whittier funeral home, on Thursday at 2 p. m.

By agreement between Bishop John Wesley Lord of the Boston Area and Bishop Roy H. Short of the Nashville Area, an exchange has been arranged between the Rev. Cato Dick of the New England Conference and the Rev. Ralph H. Manwiller of the Holston Conference, effective August 15th. Mr. Dick, who has served the Quinsigamond Church in Worcester, Mass., since 1947, will become pastor of Trinity Church, Chattanooga, Tenn., and Mr. Manwiller, who has served Trinity Church for the last four years, will succeed Mr. Dick at Quinsigamond.

Charles W. Evans, 84, of Fairmont, West Virginia, for many years a lay leader in the West Virginia Annual Conference, and active in various agencies of The Methodist Church, died on July 17th at his Fairmont residence. Mr. Evans had attended the General Conference in San Francisco in May, and the Northeastern Jurisdictional Conference in June — and it is believed he was the oldest selected member of both bodies. Death was unexpected, for he had been at his office the day before. He is survived by his daughter, Mrs. Sarah Elizabeth Kenny, wife of Dr. John R. Kenny, of San Francisco; and by a sister, Miss Elizabeth Evans in Fairmont.

Bishop John Wesley Lord announces two changes in ministerial assignments in the New Hampshire Conference, both effective August 15th. One of these is the appointment of the Rev. Earle B. Luscombe, now pastor at Suncook and Bow Mills, N. H., to Woodsville, N. H., which was left vacant by the recent transfer of the Rev. Henry M. Ratliff, Jr., to the New England Conference. The other is the appointment of the Rev. W. Robert Wentworth of St. Mark's Church, Lawrence, Mass., to the Moultonboro, N. H., Church, with which he will also serve the Congregational Church at Center Harbor, N. H., by request of that congregation. The Moultonboro and South Tamworth Methodist churches formerly formed one charge, but since the Rev. Frank G. Kelly became a chaplain in the Air Force, Moultonboro has been supplied temporarily and South Tamworth has been served by the Rev. Theodore M. Blanchard of Center Sandwich, N. H. Mr. Blanchard will continue to supply South Tamworth.

Committal services were conducted for Dr. Clarence R. Athern by the Rev. G. Wellington Pixler of the Arlington Heights Methodist Church at Forest Hills Cemetery, Boston, on Monday, July 28th. Dr. Athern had been a psychologist for the State of Ohio with headquarters at Athens, Ohio. He was the son of the late Dr. and Mrs. Walter Scott Athern. His wife, Laura Armstrong Athern, is a well-known writer in the field of worship, and his daughter Mary is a student at Ohio State University. He is also survived by a sister, Mrs. Vart Andon, a member of the education staff at Boston's Old South Congregational Church.

At Fresh Air Camp

Dixie Chin at Camp

Bananas and cream — not chop suey — is the favorite dish of little Dixie Chin, one of 400 campers of 30 nationalities at Morgan Memorial Fresh Air Camp, South Athol, Mass.

Miss America Gives Credit To Church

Colfax, N. C. — Colleen Hutchins of Utah, "Miss America of 1952," said that without her early relationship with the church she never would have won the coveted "Miss America" title.

Introduced to some 300 Mormons from all sections of Piedmont, North Carolina, as "one of the greatest missionaries of the Mormon faith," she said that "it's been through the church that I learned to meet people, learned talent, and was able to get a little poise. Without it, I would never have come close to the honor."

"And even today, as I travel about the nation, the church helps me from being homesick," Miss Hutchins added. "Wherever I go, there is a member of the church ready to shake my hand and make me feel like I was home."

Oscar K. Sundberg Honore

The Swedish Methodist Church of G ner, Mass., celebrated the birthday of pastor, the Rev. O. K. Sundberg, Satu July 26th, at 8 p. m. in the church s uary. The lay leader, Mr. Edwin N served as toastmaster.

It was a triple celebration, in as muc Mr. and Mrs. Sundberg were married years on June 12th, and also served ove years in the ministry, nearly 15 years of time spent in Gardner. The combina of this celebration was especially mad order that all the children could be gether at vacation time.

Aid Young Adults

Williams Bay, Wis. — A National C ference on Young Adult work called u the Church to prepare young people for m riage and parenthood. Some 100 deleg to the conference, sponsored by the Divis of Christian Education of the National Co cil of Churches, said they looked to Church for guidance in establishing Ch tian homes and in solving family proble

The conference was unanimous in its c viction that the Church needed to take "realistic" view regarding divorce. T Church, it said, should recognize that ma of its young adults had "marriage troub and when divorce occurred it must be rea to help them.

The delegates also declared that a posit program of assistance to unmarried mothe on the part of the Church, was long overd In addition, they urged that a Christian c of sex ethics be developed. While the de gates gave much of their attention to fam concerns "because most young adults ma and rear families," they also studied needs of single young adults.

"Usually," the conference said, "whet a person is married or not is but one fac in his adjustment to adult responsibilit so there is probably no justification for organization of special groups of you adults who are not married." But the c ference noted that there are a number unique needs that are faced by those w remain unmarried. "Rightfully, they l to their churches for guidance in meet these in a Christian way," it said.

The conference took a strong position reference to Christian leadership in you adult work. It listed as qualifications such leadership Christian experience, m integrity and the ability to work with p ple. Loyalty to the Church and activity its behalf also were rated as indispens qualifications.

Young adults, the delegates agreed, w eager to play a useful role in the Chu "when permitted to take their rightful p in its significant enterprises, and when Church had trained them properly for t responsibilities."

University Dean

new dean of the Boston University of music, who took office Friday, t 1st, brings to Boston a personal back- d in church and community choral nstrumental music, as well as experi- n music education, administration and e.

Robert A. Choate, appointed by Pres. d C. Case, has left his position as an of the department of music educa- nd director of placement at the North- n University School of Music (Evans- ll.) to become the fifth dean at the r old undergraduate division which res students for concert work, teach- n public and private schools and in h music. There were 688 students en- at the College of Music last year.

graduate of Cornell College, Mt. Ver- Iowa, (1935), has taught music or in a supervisory capacity in the public ls of Toledo, Iowa; Polo, Ill.; Spok- Wash.; Oakland, Calif.; Evanston, Ill. was organist and choral director of at the First Methodist Church, To- Iowa, and minister of music at the Presbyterian Church, Spokane, Wash., t St. John's Presbyterian Church, Berke- California.

an Choate also has been a summer y member of the University of Cal- ia, at Berkeley and at Leland Stanford ersity, and was president of the State ashington Music Educators Association 1940-42.

has held three important educational manships on the Committee on Music ation, California School Supervisors As- tion, 1944-48; Committee on American cation, University of California, 1943- nd the committee on Latin American c, for the California Western Music cators Conference, 1944-45; and he also ed on a committee to evaluate state col- s in California from 1940-50.

nister Is Artist

EW ORLEANS — A Methodist minister also is a professional artist plans to w his work at the biennial exhibition of erican artists at the Corcoran Gallery of in Washington next year. The min- artist is the Rev. Ashley T. Law, new or of New Orleans' Parker Memorial rch. He will display a painting, "Youth rayer," of his 15-year-old daughter Sarah.

r. Law, a native of Mississippi, started draw at the age of five. When he was his sister was killed and he searched the tures to find consolation for the tragedy. equently he felt that God had entered life.

fter graduating with honors from the oran School of Art in Washington, Mr. led his class at the Pennsylvania Academy of Fine Arts in Philadelphia for portrait painting. Until America entered the first world war, he maintained a studio in New York City.

Following service in France, Luxemburg, Belgium and the Army of Occupation with the Second Mississippi Regiment, he studied at the AEF art center at Bellevue, a suburb of Paris. Artist Angel Zarraga said that the Methodist's painting of a French girl was the best of the center.

Later, Mr. Law worked in studios in Chicago and Memphis while struggling with the conviction that he should enter the ministry. He went back to school, and in 1927 became a Methodist minister. Since that time he has held nine pastorates in Louisiana and Mississippi. When the 57-year-old minister retires in about 10 years, he plans to renew his full-time career as an artist.

The Talk Is "Africa"

"MIKE AND BUFF" INTERVIEW
BISHOP KING AND MR. TOWNSLEY

Two Methodists — a bishop and a missionary — discussed Africa recently on the "Mike and Buff" television show, which originates in New York and is carried on 30 stations of the CBS-TV network. Left to right: Mike Wallace and Buff Cobb, interviewers; Bishop Willis J. King, Liberia; and the Rev. Inman U. Townsley, Belgian Congo.

Bishop King, born in Rose Hill, Texas, was president of Gammon Theological Seminary, Atlanta, when elected a bishop in 1944. He is an authority on life in Liberia, an independent republic on the West Coast of Africa. Mr. Townsley, from New Orleans, La., is an educational missionary at Wembo Nyama, and has studied the culture of the whole Congo.

The Rev. G. Ernest Thomas, secretary of spiritual life, General Board of Evangelism of The Methodist Church, Nashville, Tenn., will be the guest preacher at the 11 a.m. service at Harvard-Epworth Methodist Church, Cambridge, Mass., on Sunday, August 10th. His subject will be "The Tyranny of Words."

EVENTS

Speakers during August for the summer pulpit program at Calvary Methodist Church in Taunton, Mass., include Mr. James L. White, director of youth work, Central Methodist Church, Brockton, Mass.; the Rev. E. McKinnon White, pastor of the Methodist churches in East Wareham and Onset, Mass.; the Rev. J. Arthur Martin, associate professor of religion and Wheaton College chaplain, Norton, Mass.; and the Rev. Alfred F. Wood of Somerville, Mass.

Anti-War Film

NEW YORK — A documentary film decrying war and urging continued negotiations for peace with the Soviet Union by the U.S. government was given a press showing by its sponsor, the American Friends Service Committee.

Called "A Time for Greatness," the 27-minute film is a pioneering Quaker venture in the movie field. It is based on the pamphlet, "Steps to Peace," issued by the committee last year, and was assembled from sequences taken in all parts of the globe by Quaker groups.

Dr. Philips E. Jacob of Philadelphia, professor of international relations at the University of Pennsylvania, did the narration, describing the scenes shown and expounding the film's theme that "military power cannot build peace."

Prints will be made available late in August to church, school and civic groups at a small service charge. A special discussion guide prepared by the committee will be circulated with the prints. Philadelphia headquarters of the American Friends Service Committee reported that "many requests" for the film had already been received through its various regional offices.

Described by the sponsors as "a critical analysis of American foreign policy," the documentary presents the "sharply disagreeing Quaker view" of the current U.S. role in international affairs and expresses the Friends' "great moral concern over the present trend toward war."

An announcement by the committee said that the film "rejects the concept that peace can emerge from an arms race or that problems can be solved by an A-bomb and suggests, instead, that there is another answer consistent with the law of God and the precepts of democracy."

Sequences in the film illustrate, the announcement said, "the need for a peaceful and secure world in which Europeans can repair their devastated cities, Asians can develop their resources for the benefit of their own peoples, and American youth can grow up free of the fear of war and A-bombs."

Breakdown Of Crime Probe

Chicago — A wave of indignation swept through Chicago churches in the wake of a breakdown in the city council's investigation of syndicated crime. The breakdown occurred when 40 aldermen voted against a proposal to require policemen to disclose complete information about their incomes. As a result of the vote, Charles A. Bane, chief counsel of a special investigating committee, resigned.

The investigating committee, called "The Big Nine," received support from major church organizations when it was organized several month ago, following the gangland murder of a North Side politician.

Dr. Gerhard W. Grauer, president of the Church Federation of greater Chicago, called on the city council to reverse itself and vote for the complete opening up of police incomes. Mr. Bane had charged that no less than 800 policemen were taking money to protect criminal activities here, "The public approved the council's action in setting up a special investigating committee in the first place," Dr. Grauer said. "It is now up to the council to give whole-hearted support to the inquiry."

The Church Federation, representing 1,200 Protestant churches, has been an active supporter of the probe and held a city-wide rally in March to muster religious forces in the fight against organized crime.

A Glimpse At The Past Of The N.E. Deaconess Hospital

Speech delivered by Dr. Elliott P. Joslin at the Cornerstone Ceremonies May 27, 1952.

The New England Deaconess Hospital was founded in 1896 under the auspices of The Methodist Church as a private hospital for those who wished particular care by a specially selected staff of surgeons, physicians and specialists. It was not a duplicate of any existing hospital. It opened its doors to all mankind, rich or poor, irrespective of race, creed, or color. It was a small hospital of some sixteen beds and I began to enjoy its privileges soon after the turn of the century. I well remember seeing the patients carried up and down stairs by the surgeons and their assistants after operations, and recall I was glad I was not a surgeon.

Wanting to give you a glimpse into the past history of the Deaconess Hospital, I could think of no better way than to show you a patient, probably the only surviving one of those I treated there before 1905, and perhaps of all the other doctors.

Time has dealt gently with Miss Alice Thorpe, both through the years and through the hands of the surgeons, who subsequently removed her tonsils, her thyroid, and her appendix. She honors us all by her presence. She is a Deaconess nurse and in 1905, my patient with typhoid fever. The fever ran its usual long-drawn-out typical course, but also there were several relapses. I remember the 124 visits I made upon her that summer because many of them originated for me in Upland Road, Brookline and the transportion was by bicycle. My legs profited so much from those visits that they have served me well ever since. Such was the excellence of the nursing care in those early days at the Deaconess that no other case of typhoid developed in the Hospital. This established a standard of efficiency not to be excelled even to this very day.

Typhoid fever, like diphtheria, small pox, disease of the mastoid, and carbuncles, has almost disappeared, but to make doubly sure, and because turn about is fair play, Miss Thorpe today will vaccinate me against contracting typhoid fever on my European trip. Contrast the 124 visits with this single prick of a needle. — *(See cover photo.)*

Battle Against Religion

New York — Barring of East German Lutherans from attending the Lutheran World Federation Assembly in Hannover, is only one of many anti-church actions reported from East Germany and other communist-ruled areas where orders apparently have been received to step up anti-religious efforts.

As East German police clamped down on Lutherans wishing to attend the assembly, the minister of interior also ordered local district authorities to close to all Protestant and Roman Catholic clergymen the "no-man's land" set up by communists along the border of East and West Germany. According to Religious News Service, Soviet Zone border police were instructed to see that the ban of clergymen from the "no-man's land" was strictly enforced.

New difficulties for churches in the East German Republic had been forecast some days earlier when Walter Ulbricht, general secretary of the Socialist Unity (communist) Party warned churchmen that they must "disassociate themselves from all Western political groups," and stop "hiding behind a mask of neutrality."

Mr. Ulbricht stressed that "Church leaders must not take orders from those fo who work for American interests" and ded that this admonition was necessary cause of the deepened split in the cou "caused by the separate West German p contract."

New instruction aimed against reli and threats against churchmen have rece been reported from Hungary, Czech vakia and Poland also. While the c munist government of Hungary has nounced that it will permit a delegation communist-nominated Lutheran church l ers to attend the Lutheran World Fed tion in Hannover, it was reported by L that the communist-deposed Bishop of Bu pest, Dr. Lajos Ordass, who is a vice-pr dent of the Federation, has been refused p mission to leave his country.

Hungarian government leaders have jo ed their colleagues in Czechoslovakia in nouncing religious education. Radio Bu pest recently boasted that the number children registered for religious instruct "has declined considerably."

On A Wide Circuit

W. W. Reid

Stewards of God's Good Earth

Scientists tell us that the chief support animal and vegetable life on our planet l within the layer of topsoil, averaging o seven inches in depth. Less than half t soil of the earth is suitable — has all t elements — for crop production. The s is composed of broken particles of roc of minerals, and decayed organic matter on all of which act the sun, water, air, a animal life. To a degree man affects t topsoil; but the major work there is do by God — through the natural laws th are His.

It is true, Mr. Farmer, that you plow cultivated, and harvested — amid sweat a aching muscles, and perhaps sometimes n despair — to produce five acres of fine c across the road. Yes, it is your corn. P of your life has been invested in it. But you ever stop to consider how much m your partner — God, the beneficent A culturist — put into that corn acreage th did you? And of what share He has in harvest?

According to studies made at Purdue U versity, to grow five acres of corn requi from 11,000 tons to 14,000 tons of wa spread rather evenly over the soil. This the equivalent of 19 inches to 24 inches rain — a job of watering for which y Mr. Farmer, must rely on God. Wha task if *you* had to do it!

From 95 per cent to 98 per cent of plant growth is due to hydrogen, oxyg and carbon — all of which come from and water. And then there are abou

other elements required in lesser ts. Were God not at work constant- those five acres, through water and d deposits left in the soil through es, you would have to dig into the grow your corn: some 13 tons of , 800 lbs. of nitrogen, 200 lbs. of phos- s, 600 lbs. of potassium, and smaller ties of calcium, sulfur, magnesium, orn, or no other crop, will grow prop- the soil is deficient in these nutrients. the U.S. Soil Conservation Service s that while the average depth of the in America was once almost nine (as against the world's seven), nearly f this topsoil is gone because of im- management. Erosion by water and — through cutting down of forests e plowing up of the covering grassy - has caused most of the loss; failure ny farmers to replenish the soil (with er, etc.) after crops have "worn it are also blamed. And as population , as America endeavors to "feed the y world," as industry and commerce d more and more from the earth's the problem assumes increasing con-

know how to control erosion, replen- rganic matter, rotate crops, conserve rain and till properly, reclaim and use nd for a never-ending abode and bless- or all God's children. What we need s an understanding of our responsible ership with, and stewardship to, God, s enterprise on the earth's rich surface. s said that the oldtime French peasant, s rare moves from one acreage to an- , might be seen carting topsoil from ld to the new. In that soil was his — and his God's; it was to him "the earth." That is the love that every of us needs for the garden God has to nourish us unto untold generations d upon which He still is willing to do of the work.

ebreaks And Backfires

Baxter Howes

have intended for a long time to start e-man campaign for the installation, rvation, and operation of more church This seems like a fitting time, since have been making headlines recently. few weeks ago a twister wound its ed way through our town, leaving con- able wreckage behind it, including the ry-old spire of the Catholic church h dropped from its place in the skies through the church and rectory and oyed them for use until they can be red. The interesting reaction of the speople was their concern for the spire h was a land mark of the town, visible a distance around, and their happiness the bell was found to be undamaged. The ringing of the bells go more or less unnoticed, like the customary ticking of a clock, until they are suddenly silenced for some reason, and the silence is louder than their ringing. We are concerned that they be restored as soon as possible, no matter whose bells they may be.

What has happened to the ringing of the bells? What has happened to the bells themselves? Fewer and fewer churches have them or use them. Is it because there is too much competition from the unholy noise of urban civilization? Would that be a reason for silencing them or a reason for ringing them longer and louder?

A recent Zions Herald ran the story of the Wilmington, Delaware, bells. The mayor proclaimed the week of June 29-July 4 "Independence Week," and urged an "appropriate revival of the original spirit of Independence Day, with ringing once again of church bells for ten minutes at noon on July 4."

• • • • • •

"End invisible government based upon propaganda and restore truly representative government based on truth."

* * * *

"Revitalizing the Nation,"
Douglas MacArthur,
Garden City Books, Garden City, N.Y.

• • • • • •

The ministers were well disposed toward the idea, but couldn't accommodate the mayor for the very simple reason that there were no bells! Of more than 150 churches in the city, only three or four had bells; in the central city, only one.

Country churches probably still have bells in greater number than city churches, but what shabby ringing they get for the most part, a few indifferent clangs to say "Come along! Hurry up!" Bells properly rung preach universal sermons to all mankind within hearing distance, are liquid scripture showered across the land, are angel song communicable to every living soul. And we toss them out because they don't fit in with modern architecture, or a hurricane might pull them down once every hundred years or so, and besides, everybody wears a watch these days and knows the hour of services! Bells, my friends, were never meant to tell *time;* bells tell occasions!

Bells, rung with spirit, sweep out the clutter of a week's earthly occupation and pave thought paths to a period of peace. Bells are properly messengers of the skies for whom no allowance need be made, no tolerance shown, no public response demonstrated. Bells celebrate royal births and humble deaths, summon men to feast and fast, warn of danger and proclaim victory.

What have we done with our bells? Church bells, dinner bells, cow bells, sleigh bells — music of the past. Thoreau once said, "Clear and unprejudiced ears hear the sweetest and most soul-stirring melody in tinkling cow bells and the like, not to be referred to association, but intrinsic in the sound itself; those cheap and simple sounds which men despise because their ears are dull and debauched."

"Cork's Shandon Bells Silenced after 2 Centuries of Melody," said headlines in last Sunday's *Baltimore Sun.* There followed the fascinating story of the bells, eight in all, numbered and rung by wire ropes encased in rubber and threaded through a small frame on the wall of the ringing room. The tunes are set down on a cardboard chart, but instead of notes the chart is made up of numbers. The sexton who holds the chart, calls out each number as it occurs, and the ringer of that number pulls when it is called.

The bells were installed in 1750 in a church which is 400 years old and stands on a hillside overlooking the city of Cork in Ireland. And now the bells are silenced, at least until extensive and expensive repairs can be made on the bell tower where dangerous cracks have appeared.

The bells are silenced and it makes world news! It is said the church is probably the only one in the world in which visitors may ring a tune on the bells. And the visitors books show the names of thousands of Americans who went to Shandon on arriving in Cork. Well, that's rather American after all — we scrap our bells and go to Ireland to ring theirs!

Bells in the news. An English rector would fire one of his bell-ringers for refusing to attend the morning sermon. According to the rector, bell-ringing is an act of worship and men who participate should be worshipful men. The bell-ringer's contention was that his worshiping through the bells should not be disturbed by a sermon. I'm inclined to agree that bells outpreach most preachers.

In Canandaigua, New York, we are told the old First Congregational Church bell always leads the chorus of church chimes on Sunday mornings in deference to its seniority, "another Canandaigua tradition that makes the city so distinctive." Bells and the tradition of bells make any place distinctive. Let's hang them back in the spires and ring them to the glory of God!

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Religion In Finnish Schools

Helsinki, Finland — Religious education will remain a part of the Finnish elementary school curriculum as before, when the revised teaching plan of this 96 per cent Lutheran country becomes effective next term, it was officially announced. The new plan reduces the weekly period for religious education from four to two, but leaves school principals the authority to assign more time for religious instruction if they so wish.

Religious instruction in Finnish schools is based mainly on the Bible. In the lower classes, teachers explain basic religious concepts, turning to Bible stories in the next level.

According to the new teaching plan, pupils who do not belong to any church will be instructed in the history of religion and general ethics. Each school day will start with a hymn and a morning prayer.

Miscellaneous Advertisements

WANTED — by a high school teacher: transportation to Chicago by automobile around August 15. Will pay for same. Can meet party at South Station. Reply to P.O. Box 283, Uxbridge, Mass.

Democratic Plank Hailed

Chicago — The civil rights plank of the 1952 Democratic Party platform was hailed by Walter White, chairman of the leadership conference on civil rights and executive secretary of the National Association for the Advancement of Colored People, as "a signal victory for the forces of liberalism in the party."

"While the plank does not pinpoint the issues in the precise language submitted by the leadership conference on civil rights," Mr. White said, "it substantially embodies the recommendations of the fifty-four national labor, church, minority group and fraternal organizations associated in the conference. This plank was not won in the past few days, but is the result of many years of consistent and uncompromising efforts on the part of the NAACP and other organizations seeking full and equal rights for all Americans irrespective of race, color, religious faith or national origin."

Mr. White called special attention to the fact that "for the first time a major party has asserted it will undertake the task of curbing the filibuster, and removing the roadblock of the rules committee in the House" and asserted that the sincerity of this declaration "will be tested early in the 83rd Congress."

In praising the civil rights plank as "a distinct advance over the 1948 plank," the NAACP head tribute to the "forces of liberalism" in the Democratic Party leading the fight for a strong plank. He said these forces were led "by such outstanding Americans as Senators Herbert Lehman, Hubert Humphrey, William Benton and Blair Moody and former Congressman Andrew Biemiller."

Exemption For Contributions Now 20 Per Cent

Both the United States Senate and the House of Representatives have passed the bill, and the President has now signed it, whereby a taxpayer may deduct as much as 20 per cent instead of the former 15 per cent allowed from his federal income taxes for contributions made since January 1st, 1952, to charitable, educational, religious and other benevolent causes and organizations.

The Golden Rule Foundation has been working for such an increase for several years. Recently, the Association of American Colleges took the initiative in making an approach through its member educational institutions whose financial resources will undoubtedly now be greatly aided. The Foundation co-operated in behalf of the general interest of the whole cause of philanthropy.

Early in the autumn, the Golden Rule Foundation will have available revised tables based upon the 20 per cent deduction.

1952
SUMMER PROGRA
ASBURY GROVE
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The Rev. C. Richard Shanor,
Resident Chaplain, July and Augu
Mrs. Della Hart Macomber,
Pianist and Director of Music

SUNDAY VESPERS
Four o'clock

August 10 — The Rev. Willis P. Mill
August 17 — The Rev. Harry B. Hi

NINETY-FOURTH
CAMP MEETING AND ASSEMBLY
Presiding
The Rev. Archiver J. Strait
Song Leader
The Rev. Robert W. Meikle

SUNDAY, AUGUST 24
The Rev. Archiver J. Strait
10:30 a. m.
The Rev. John Snook, Jr.
4:00 p. m.
The Rev. John Snook, Jr.
7:00 p. m.

PREACHING MISSION
by
The Rev. James E. Doty
Monday through Friday Evening
7:30 p. m.
WOMEN'S DAY
Thursday, August 28 — 10:00 a.m
[Program to be announced]

SUNDAY, AUGUST 31
The Rev. Daniel H. Hawver, D.D.
10:30 a. m.
The Rev. Bernard C. Clausen, D.D
4:00 p. m.
The Rev. Bernard C. Clausen, D.D
7:00 p. m.

Restaurant on the Camp Groun will be open for meals at reasonabl prices during Camp Meeting Wee

eeds Bishop Newell

York — Dr. Leland P. Cary of d, Conn., has been named executive y of the New York City Society of ethodist Church, effective August 1st. Cary, who is district superintendent New York District of the New York onference, will succeed Bishop Fred- 3. Newell, who has been executive y since 1930, and was elected to the acy at the Northeastern Jurisdictional ence held at Harrisburg, Pa. in June. is new post, Dr. Cary will supervise ork carried on by the society as the missionary agency for metropolitan York. This includes responsibility for inity centers, foreign language church- other service projects.

Cary has served pastorates in New City and Jackson Heights, N. Y., and ond Hill and Hartford, Conn. He is duate of Ohio Wesleyan University, olds degrees from Columbia Univer- nd Union Theological Seminary. A of Millersburg, Ohio, he is married former Erma Hall and has two sons. Cary will be succeeded as superin- nt of the New York district by Dr. H. Davis, minister of Prospect Meth- Church, Bristol, Conn.

pson Honors Voigts

I. Fansher

were privileged to be present July in the parlors of the new women's tory on the Simpson College Campus, hola, Iowa, when Bishop Edwin E. was tendered a congratulatory recep- He had that day returned from Mil- ee, where the North Central Jurisdic- Conference had elected him bishop, with Drs. D. Stanley Coors and Ger- nsley.

lege trustees, faculty members and wives, and many other friends had red in surprising numbers even on notice to honor and pay tribute to p and Mrs. Voigt, who have greatly ired themselves in the more than a le that "Ed" has guided so successfully lestinies of this fine Methodist College wa.

. Wendell Tutt, treasurer and business ger of Simpson, introduced Bishop t, who responded in his quiet and ut- sincere manner. That same week the blican Convention was meeting in Chi- which made so timely a contrast point- ut by Doctor Voigt when he said: "A date for political office campaigns for order to succeed, but if a man being dered for bishop of The Methodist ch did any campaigning he would sure- defeated."

ctor Voigt was brought to Simpson ge in 1942 from a six-year pastorate of our strong church at Iowa City. He was born in Illinois, educated at Northwestern University, Garrett Biblical Institute, and Yale University. While a student at Yale, he earned an Albright Scholarship, which enabled him to do a year's work in archeological and Biblical research in the Holy Land. During World War I, he was a second lieutenant in the Air Force. He holds membership in numerous societies and clubs.

Both Doctor and Mrs. Voigt were delegates to the General and Jurisdictional Conferences. They have a daughter, Nancy, class of 1951, and a son, Paul, who has completed four years of study at Yale University. Mrs. Voigt was chairman of the Women's Society of Christian Service the Iowa-Des Moines Conference.

During the past 10 years as President of Simpson, Doctor Voigt has developed a strong faculty, a splendid student personnel and guidance program and accreditation for Simpson in the National Association of Schools of Music. During this time the women's dormitory, Neff Athletic Field, science annex, and Sigler Home Economics Center were built. One million two hundred and ninety-eight dollars have been raised from outside sources and invested in plant equipment, educational program, and operating expenses. The net increase to the college assets is $700,000. A known gift in the offing will bring $300,000 to Simpson after certain life estates have been provided for.

This week Bishop Voigt and family will go to Aberdeen, South Dakota to arrange through a committee for an episcopal residence in the new area of the two Dakotas, which has 55,000 Methodist members in 185 pastoral charges, scattered over a vast territory. Simpson College regrets losing her president, but yields a man who will make an excellent bishop of The Methodist Church.

Twin Area Calendar

(Boston and New York Areas)

July 6-August 31 — Good neighbor program, Methodist Camp Ground, the Weirs, N. H.

August 8-10 — Woman's Society weekend, Camp Aldersgate.

August 10-17 — Young adult retreat, Camp Aldersgate.

August 15-29 — Third World Conference on Faith and Order, Lund, Sweden.

August 17-24 — Ninetieth annual session, Hedding Camp Meeting, Hedding, N.H.

Sept. 1-5 — Boston Area Pastors' Assembly, Geneva Point Camp, Lake Winnipesaukee, New Hampshire.

September 12-13 — Church school worker's conference, Camp Aldersgate.

September 20 — Annual laymen's rally, Camp Aldersgate.

Samuel T. Lippincott

J. Kenneth Pearson

The Rev. Samuel T. Lippincott, minister of Calvary Methodist Church, Taunton, Mass., since 1947, died suddenly while resting under doctor's orders at his summer cottage at Chatham, Mass., on Tuesday, July 15th, 1952.

Mr. Lippincott, a native of New York City, spent his entire ministry of 32 years serving churches within the New England Southern Conference. He was ordained elder by Bishop E. H. Hughes and admitted into the Conference in 1920. His first appointment was to the Chatham Methodist Church, where he served for two years. Following this, in succession, he served the churches at North Dighton, Mass., Embury Church, Central Falls, R. I., Centenary Church, Attleboro, Mass., Trinity Church, Norwich Conn., Haven Methodist Church, East Providence, R. I., and Calvary Church, Taunton.

It was said of Mr. Lippincott that he was "fervent in spirit," that he "served the Lord with gladness," and served his churches well. His ministry was effective in each of these churches and in all of them he made a host of friends. Following his ordination, he did graduate work at Boston University School of Theology. He was a member of the graduate study committee of the New England Southern Conference, where he also served on various other boards and committees, and was a member of the Taunton Ministerial Union.

Surviving are his widow, Mrs. Lillian F. Lippincott; Mrs. Samuel M. Lippincott, his mother; Haines S. Lippincott, a son, of Washington, D. C.; Mrs. Doris M. Miller, a daughter, of Morristown, N. J.; Haines H. Lippincott and Miss Rhoda A. Lippincott, brother and sister, both of Morristown; four grandchildren, and nieces and nephews.

Funeral services were held at Calvary Church, Taunton, on Friday, July 18th, with the Rev. J. Kenneth Pearson, district superintendent, officiating, assisted by the Rev. Taylor Miller, of Morristown, N. J., a son-in-law of the deceased, the Rev. Leonard C. Harris, pastor of Plymouth Memorial Church, formerly superintendent of the Providence District, and the Rev. Dr. Robert L. Roberts, a retired member of the New England Southern Conference and a member of Calvary Church.

Appropriate selections were sung by the junior and senior choirs of Calvary Church, and a beautiful tribute was read from a son to his dad, written by his son, Haines. There were many floral tributes, and the church was filled with friends who mourn his passing from all of the churches he has served. Interment was at the Forrestdale Cemetery, Malden, Mass., with the committal by the Rev. J. K. Pearson, assisted by the Rev. Taylor Miller.

PRAYER

Is the soul's sincere desire
Uttered or unexpressed
The motion of a hidden fire
That trembles in the breast

— John Montgomery

1. Autobiography of Prayer

By Albert E. Day

Albert E. Day's autobiography is one of the spiritual life — a pilgrimage to the highest attainment. In its pages are practical suggestions to its readers as well as invigorating inspiration.

2. Prayer

By Karl Barth — trans. by Sara F. Terrien

Karl Barth, great Swiss theologian presents a restatement of the principles of the Reformers on prayer, with his own arresting interpretation for our time.

3. Prayers of the Christian Life

By John Underwood Stephens

George A. Buttrick writes in the foreword. . . "I myself have been blessed in these prayers, and would be ungrateful indeed if I did not commend them. It is with eagerness that I write the hope that you, the reader, may also be blessed."

4. John Wesley's Prayers

Edited By Frederick C. Gill

Collection of Wesley's prayers last published in 1775, until this edition appeared in 1952.

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Library of the UNION THEOLOGICAL SEMINARY New York AUG 8 1952